Loring J

From James Loring Boston.

Boston May 30. 1854.

Dear Sir,

It may be interesting and useful to you to learn something of the family history of Hon. Edwd G. Loring, of Boston, Judge of Probate, &c.

His earliest ancestor known in N. England, was Deacon Thomas Loringe, of Hingham N. England, who came from Ax minster, Devonshire county, England Dec. 22, 1634, with his wife, whose maiden name was Jane Newton, and settled in Hingham early in 1635. No record of a daughter — His sons were —

1. **Thomas**, the eldest son, was born in England, about 1629. married, Hannah, daughter of Nicholas Jacob, of Hingham (a Deputy of the Colony) Dec. 13 1657.

2. **John**. (Edward Greely Loring sprang from this branch of the family) was born in England Decr 22. 1630, married Mary, daughter of Nathaniel Baker, Hingham Dec 16. 1657. Had 8 sons and 3 daughters by his first wife. His first wife died July 13. 1679. He married, second wife, widow Rachel Buckland Sept 22. 1679, whose maiden name was Wheatly, of Braintree; had by second wife, 3 sons and 1 daughter. Rachel (2^{d} wife) died Sept. 20, 1713, ae 70. John senior (the husband) died at the residence of his son, Capt. Thos Loring, Hingham, Sept. 19. 1714 ae 84. Will proved October

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22d 1714. Codicil dated Feb 9th 1714. His son John Executor, estate appraised £ 971 $\frac{5}{10}$. His tombstone is standing under a marble monument in the burying-ground of Rev. Dr Richardson's church. He took the freeman's oath in 1673; was the first representative of the name from Hull at the General Court in 1692. He was a house or ship-builder. Was Town Clerk 1693 to 1710, pay 10s.; nine times Townsman, and held several other offices. This John, senior, born in Eng. and 2d son of Thomas Loringe from Axminster, had a son Caleb, born in Hull, by his second wife: this name has descended down, and the Hon Caleb Loring father of Charles Greely Loring LL.D. of Boston is a descendant. Rev Israel Loring of Sudbury Mass. was one of the sons by this second wife.

3. Josiah, was born at Hingham 1637, baptised Jany 9th 1642, married Elizabeth daughter Elder John Prince of Hull, in 1662.

4- Benjamin, was baptized Nov 19. 1644. married Mary daughter Matthew Hawke, Hingham, Dec 8. 1670. Gov. Hancock, and Lieut. Gov. Cushing were descendants of Matthew Hawke.

There were also three other sons who died in infancy.

[Edward Greely Loring's family history]

141. Edward Greely Loring (son of Edward^{140}) Graduated at Harvard University married Harriet, daughter of Francis Boott of Boston 1829. had Mary Boott Charles Greeley, Edward Greely. Wright Boott. Harriet Boott. — Edward G, senior, is Counsellor—

at Law, Master in Chancery, Commissioner etc; on Boston School Committee 1846-7 — 1847 Judge of Suffolk Probate. 1846 author of report of Boston Public Schools: also, in 1847, on gratuitous supply of school books to poor children, and at cost to others in public schools.

140 Edward (son of Caleb 2nd 133) of Hingham, Merchant settled in Boston, married Frances, daughter of Capt. Jonª Greely, of Marblehead, 1801 – had Edward Greely Feb 1802. Edward sen. died 1802. Caleb Loring, administrator. His widow married Thomas Curtis, of firm Loring and Curtis, merchants State Street.

133 Caleb 2nd (son of Caleb 1st) 132 settled at Hingham — was engaged in navigation, married Sarah Bradford of Boston, 1760 – had Caleb 1762, died early. Had Joseph – Aug 11. 1768 – Graduated at Harvard 1786 – a student in medicine of Dr Danforth, went to Paris, now a merchant of Lisbon. Second wife Margaret Tidmarsh, widow of his brother Joshua Loring 1770.

Caleb sen. firm of Loring and Snelling, Distillers, died at Boston 1787. His widow died April 13. 1801 ae 68.

☞ ¶ – During the Revolutionary War, the British in a frigate, captured a vessel owned by Caleb Loring of Hingham. "The Rising States". Capt Joy, master. The British captain, in a tone of exultation exclaimed, standing on deck — "Now see "the

"Rising States" go down, and then ordered his men to scuttle the vessel. It had not been surrendered until after a severe contest and great damage.

4 — Caleb Loring sustained heavy losses by the war of Independence. He was owner of the schooner Neptune, which was captured by British privateer Penobscot, April 10. 1782, and was recaptured by American schooner Jackall Sept 29, 1782. It was recaptured on the same day by the British Privateer Experiment, and ordered for Bermudas, but in about 38 hours after it was again taken by schooner Jackall, and conveyed to Salem, and sold for the benefit of the Captain of the Jackall and his company.

Hon Caleb Loring died in Boston Oct. 31. 1850. in his 87 year.

☞ In the Folio day-book of John Avery merchant of Boston, it is recorded that he paid Aug 21. 1761, Caleb Loring the hatter, 100 dollars for a negro girl with clothing ☜

132 — Caleb (great grandfather of Edwd G Loring Judge of Probate) and (youngest son of John Jr of Hull) married Elizabeth Baker June 24. 1714 — married 2nd time Susanna Coxe. Feb 15 1719. married the 3d time Rebecca Lobdell Feb 1732. Caleb sen. died Sept 15. 1756. Estate appraised £799. Heirs divide 1757. His widow administrator and died 1766. He was Justice of the Peace and Selectman. He was part owner of Nantasket

oring

Neck. [We have now traced the pedigree of Judge Edward Greely Loring back to his ancestor, John 1st of Hull, the 2nd son of Deacon Thomas Loringe of Axminster England]

[Edward G. Loring's great grandfathers brother a slave owner in Hull and a minister!]

Elder John Loring, of Hull, (brother of Caleb, great grandfather of Edwd G. Loring, Judge of Probate for Suffolk Co 1854) and son of John 1st of Hull. Mass. was born June 28. 1680 at Hull. Mass. married Jane daughter Samuel Baker. Sept 2d 1703. Loring Andrews, editor of Charleston (S.C.) Courier, is a descendant of Elder John, who was a Ruling Elder of the church in Hull. Was a Grand Juror 1707. He died Feby 26: 1719. His will was dated 1719. In the appraisal of his estate is entered, one half of a negro called Peter £20. One half of Peters son £10. a Spanish Indian called Nanny £50. Whole estate £1464-15s-9d

Suit for Negligence against Lawyers —

In Boston, a few years since, Stephen Jenney VS James and partner, lawyers in Calais Me. sued for imputed negligence in consenting that a deputy-Sheriff should take for receiptors for attached property, persons, who turned out to be irresponsible. Counsel for the plaintiff, R. Choate, and D. A. Simmons; for the defendant, Charles G and Caleb W. Loring – In the course of the argument in this case Mr Loring gave the following definition of a lawyer (which I think would also answer for a Commissioner) "He is a human being employed by a human being to perform acts by human agency."

Edward G. Loring, in 1846, author of "Report of Boston Public Schools — "Mr Loring, from the annual examining committee on the grammar schools, made a report, prefaced by a statement, that all the other persons appointed on the committee had failed to attend to the duty assigned them. He still however felt it to be his duty to proceed with the business, and present a report, although it would be only a minority report. He had examined the scholars with the most stress in relation to history, and found a great want of accuracy in the answers to questions not contained in the text questions: a small percentage only could tell the meaning of trial by jury, impressment of seamen, taxation without representation, protestantism, or the word puritan &c. The result to which he arrived is, that the pupils have been well taught, according to the text questions, but have not been well taught in the substance of the books which they have studied."

Edward G. Loring has been commander of the New England Guards. He is not a Democrat, but a Whig. He is said to be stiff and distant in his manners, and withal aristocratic.

Charles G. Loring and Francis C Loring are own cousins to him.

Ellis Grey Loring belongs to a different family oring J

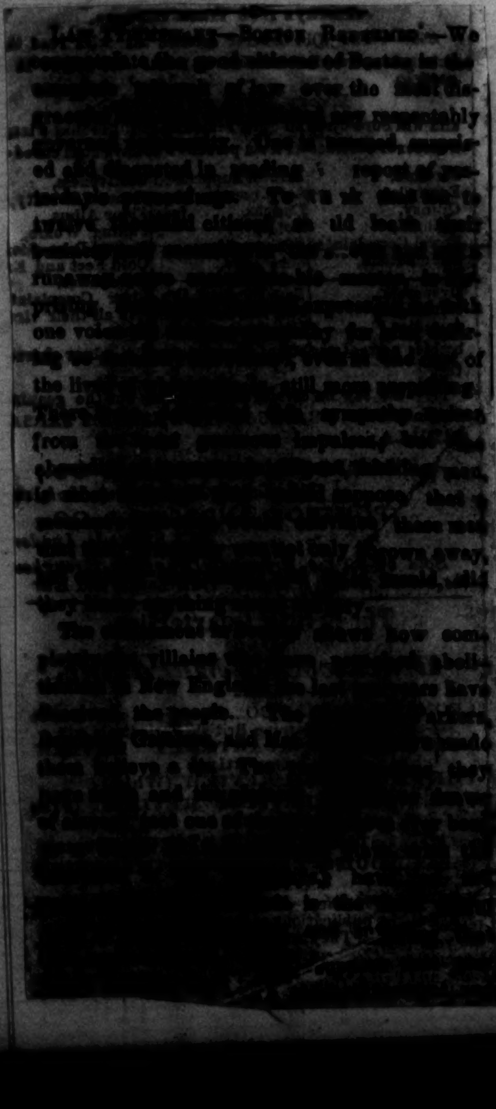
of Lorings.
Caleb W Loring is brother to Charles G Loring.
Edward G. Loring married a lady of fortune — Harriet Boott — who inherited a large portion of the Boott estate.

Boston Saturday June 10" 1854

Dear Sir,

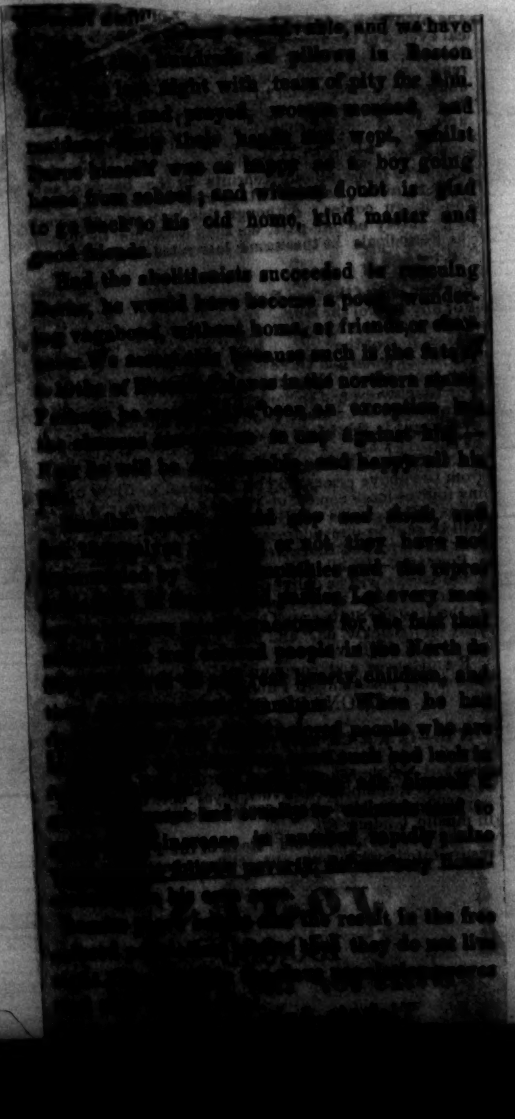
The following article has probably escaped your eye. It was written by the Editor of the New York Day Book: and I send it to you as a very good specimen of the manner in which some editors will lower themselves by stooping to the slave power.

Truly yours. J. Loring.



[illegible]—BOSTON [illegible].—We [illegible] the good citizens of Boston in the [illegible] of law over the [illegible] dis-[illegible] respectably [illegible] ed and disgusted in reading [illegible] report of [illegible] twelve [illegible] citizens [illegible] [illegible] runaway [illegible] one voice [illegible] the [illegible] still more [illegible] from [illegible] impulses [illegible] that [illegible] these [illegible] away, [illegible] would, [illegible]

The [illegible] shows how com-[illegible] villains [illegible] aboli-[illegible] New England [illegible] have [illegible] the people. [illegible]



[illegible] able, and we have [illegible] hundreds of pillows in Boston [illegible] last night with tears of pity for him. [illegible] and prayed, women mourned, and [illegible] their hands and wept, whilst [illegible] himself was as happy as a boy going home from school; and without doubt is glad to go back to his old home, kind master and good friends.

Had the abolitionists succeeded in rescuing [illegible], he would have become a poor, wandering vagabond, without home, or friends, or [illegible] because such is the fate of [illegible] in the northern states. Perhaps he [illegible] been an exception, but the chances [illegible] against him. Now he will be [illegible] and happy all his [illegible]

[illegible] or not they have [illegible] Let every [illegible] for the fact that [illegible] people in the North [illegible] children, and [illegible] When he [illegible]

8 Lyell C

From Sir Charles Lyell. London England

11. Harley St London
Feb 11th 1853.

My dear Sir,

I have to thank you for your kindness in sending me a copy of your sermons recently published, and have no doubt from the pleasure and profit I have derived from the study of your "Discourse on Religion" and other works, that I shall read them as soon as I have leisure to do so with advantage and interest.

I am at present very busy preparing for the press a 9th Edition of my "Principles of Geology", which takes me away from general literature, and from being too much occupied with the political affairs of Europe which seem very retrograde, and so far as the continent is concerned, on the way to fulfil Niebuhr's most disheartening forebodings.

believe me, my dear Sir,
Yours truly
Chas Lyell

Rev. Theo. Parker

ackenzie A. B.

From A B Mackenzie. Bourneville. Ohio.

Bourneville Ross Co. Ohio.
June 15. 1858

Rev. Theodore Parker
Dear Sir.

I am in want of some of your books. Lately I have procured, and read several, among which are "Discourses of Religion," "Theism, Atheism" &c together with several pamphlets —
I must say I like your thoughts better than any I ever met. They have opened out into a new field of Theology.
I want several other works, entitled "Ten Sermons of Religion;" "Occasional Sermons and Speeches" and "Critical and Miscellaneous Writings:" but have not the wherewith at present to pay for them. If it would not be asking too much, I should like you to send them, and wait with me 'till Christmas. My pecuniary arrangements are such that I could pay you then.
Some five years since I entered on the Study of the Popular Theology. A little reading, and some hard thinking got me out of its absurdities. I am engaged now in an investigation of the claims of Rationalism. I have just read Strauss' Life of Jesus — with some other German works — and have resolved to read and think further.
We have a Philosophical Society of this place — of the Rational, or Liberal stamp, before which I have deliver-

ed several lectures. — I have introduced your "Discourse of Religion" to the Association, and it has met with general approval.

We have six regular Lecturers on various subjects. After my examination of your works, I design delivering a course of Lectures on the subjects therein treated, to the Society.

Please send them soon, if consistent with your plan of business, and the reward shall be forthcoming at the time specified. And further I should esteem it quite a favor, to have a word from your pen. I am somewhat of a Psychometer, and should like to feel the nervaura of your mental powers. Will you write me?

Your obedient friend.

A. B. Mackenzie.

Marshall J. H.

From J. H. Marshall. Hampstead N. H.

Hampstead N. H. March 29th 1858

Mr Parker,

Dear Sir,

I have within three or four years been a reader of your works, "The Discourse of Religion" and a number of sermons and speeches delivered at different times on various subjects. I am grateful to you for the enlarged views you have given me: for an increase of love, hope, faith: for an appreciation of the Absolute Religion, and not less for the brave words you have spoken for liberty, for humanity. I would be glad to be a constant attendant upon your ministrations — I have had the pleasure of hearing you once — but as that is not practicable, I take the liberty to write you, and request you to send me your sermons, whenever they appear in print, whether in pamphlet form, or in the public newspapers: or inform me by what means I can obtain them. One recently ~~cha~~ chanced to fall into my hands in a mutilated copy of the Boston Bee, which interested me much.

I presume you have or will have spoken of the great crime against Humanity, which has recently been indorsed by the American Senate, and of the "Religious Revival" which is now engrossing so much of public attention. Perhaps you have spoken of the great financial crisis; of its bearing upon the moral as well as the material interests of the

people.
I would like all you have printed in a year past,
and also what you may publish in the future.
Give me the price and I will send you the
money. Believing that you would be willing to
oblige me, and the small circle of young persons
my associates, I have taken the liberty to trespas
upon your time, which I know must be valuable,
as the only apparent means of attaining my
object.

Respectfully Yours
J. H Marshall

Rev. Theodore Parker
Boston Mass.

Martineau J.

From James Martineau. Liverpool Eng.

Liverpool. April 27. 1852

My dear Sir,

The young friend from whose hand you will receive this, Mr Henry Bright, — being worthy of admission to all the glories of your great country, must not set sail without a line to you. Of old Puritan descent, of great merchant parentage — of Cambridge culture, he combines in himself the best English characteristics: and is now going to enrich them, with all that he can learn from you. Any scraps of intercourse you can spare him, he will know how to prize. Help him to think aright on the great social and moral questions in agitation among you. The healthy influence of a generous veracity will be to him as his native air.

I must take this occasion to thank you heartily for your two awakening volumes, and to tell you how greedy I am for more. Your project ~~for~~ of a history of Religion within the limits of the Caucasian race is grand and impressive: and the distribution of it in your scheme appears to me to be every thing that can be desired. There is no illusion in your impression, that throughout the West of Europe, an atheistic mode of thought is becoming prevalent, and exercising a most disorganizing influence I do not mean _politically_; for it rather favors than otherwise the establishment of military despotisms, having faith only in force:— but *morally*, in every department of life where only Conscience can rule. Bunsen, I understand, avows his impression that never, since the break-up of Paganism in Rome, under the Empire, has there been anything like the utter alienation from all moral as well as well as religious faith now prevalent in the upper walks of English society. From all that I have observed or can learn, I should say the same of the continent; only substituting the *intellectual* aristocracy there for the *social* in England. You cannot render a greater service to our old world which abuses you often, but loves you dearly,— than by elaborating with all your strength and resource the *positive* part of your work.

Would that I had anything to send you that could establish a reciprocity between us: or even any considerable scheme to announce. But my scrupulous slowness, added to the practical pressures of earnest life, detains me among the small things of periodical literature: and I have no worthy proof to send you, that I am alive and on the field. God bless you, dear friend, and send us many a blessing through you. With kindest remembrances from wife and self to Mrs. Parker.

Ever faithfully Yours
James Martineau.

Rev Theodore Parker.

P.S. Could you forward to us an *early* copy of your forthcoming Volume of Discourses, for Review in the Prospective?— and of the greater work when ready?

From Saml May. (Boston.

27. Hollis St. 7th June. 1859

Revd Theodore Parker.

My very Dear Sir. your welcome — most acceptable letter of 10th ulto came to my hands on the 1st inst — and on the evening of the 3d very soon after arrival Miss Thacher kindly sent me the pacquet — the invaluable treasure entrusted to Her care. Yes. — 'tis safe in our hands — Laus Deo! confined at home with this ugly Exema, I lost no time in calling a Council of the faithful, not of War, we leave that to Austria and her opponents — and prompt was the response, the result was a meeting here at 3. P.M. yesterday, of as many as could attend at short notice — about 60 of the faithful — and they listened to the reading by our friends Manley, Slack, and Fred. May — occasionally weeping, smiling and wholly engrossed — for four hours —

How could an Invalid so rally as to give to His friends and the World such a communication — the History of His Life, His Studies. — the progress of His opinions — the advance made (mainly by His Labours) of rational Christianity. I know but one that could do it! 'tis a document of world-wide interest, and it shall have such a circulation — and will be sought for and read with avidity every where in full proportion to that in the 28th Congregational Society. — truly my Dear Sir, the World is your debtor.

Well — the result of the meeting was to place the document

May S.

in the hands of a committee of 3 — viz Messrs Leighton, Manley, and F. W. May, and procure the printing of three thousand copies, which 'twas thought would answer for a first edition, I've confidence it will be done in handsome style.

You say my 2 letters reached you, but not a 3d — what became of that? no matter if they had all been lost as to any intrinsic value or worth in them — yet I know 'tis very pleasant to hear from home in ones' absence, tho' the intelligence be valueless —

+ + + + + + + + + + + + + + +

+ + + + + + let me add — my Dear Sir, my most ardent wishes for your health, happiness, and every earthly good,

faithfully yours.
Samuel May

c Call J

From John McCall. Utica N.Y.

Utica N.Y. Nov 9th 1847.

Rev. and Dear Sir,

Having read with no ordinary share of pleasure and I trust benefit two or three articles of yours. I beg leave to ask the favor of your sending, or informing me how or where I can obtain some more of your published writings.

I venture to forward you by Mail two of my published discourses, which may for the present serve as an obtrusive kind of introduction of myself.

I belong to no church, yet would wish to be a worthy follower of the meek and loving Jesus. But I fear his pure and reasonable doctrines will not soon be clearly and correctly understood. Never I apprehend until we study and understand the laws of the Universe in which "we move and have our being".

In other words we must find out God by investigating carefully his works, and at the head of these stands Man whose nature, rights, and privileges have been shamefully disregarded and abused. What has been his treatment by the pretended interpreters of God's laws! Too often that of mere animals, and at best like that of bad children. We have been taught that ignorance and credulity are virtues, and that fear is wisdom, and that we may glorify God, by flattery. rather than by moral excellency.

When theology becomes purified, and our moral notions of the true dignity, and great purpose of man, are rightly understood, then, and not till then, will there be a better state of things, in the religious world.

Christianity as now taught, seems to me to be a sickly, jaundiced and deformed thing, any thing but comely and inviting. It seems as if we needed another Jesus as much, if not more than the Jews did. But I forbear from further enlargement for the present.

I enclose you $5 in part payment.

When at Syracuse last week, I called and saw your good friend Rev. Mr May, who is doing much in the cause of humanity.

I shall be glad to hear from you my dear Sir, or see you at my house should your duties or business lead you here.

Very truly and sincerely your friend,
John McCall

Rev. Mr Parker
Boston.

Utica Nov 27. 1847.

Revd and Dear Sir,

Your kind and much esteemed favors — first your excellent letter, and afterwards the four precious Books and six pamphlets have all come safely to hand: for which be pleased to accept my grateful acknowledgements, and the enclosed as an additional but poor thing in the way of payment, for so much treasure provided for the everlasting use and benefit of poor despised man.

I hope and trust that the time is not far distant when the human race will receive as they deserve better treatment from the pretended interpreters of God's will.

Great God! when will these teachers study and rightly understand thy goodness and wisdom so fully revealed in the first and only reliable revelation of thyself, as seen in this beautiful Universe?

But I forbear for the present.

I assure you, My dear friend, that I shall endeavor to extract carefully as much as my poor powers of digestion and comprehension will allow, of the great Truths contained in your excellent works.

I thank you for the kind wish of seeing me "face to face".

Nothing would give me greater pleasure — And should I visit your City, I shall certainly do myself the honor of calling upon you. Should you come to Utica I hope and trust I may have the pleasure, or rather happiness, of seeing and having you at my house. I shall write you again, after having refreshed and strengthened my poor intellects, and moral sentiments upon the Banquet you have thus kindly and generously provided for your Pupil.

As I am a dull Student, I hope to be borne with, without at the same time receiving too much indulgence.

It will always give me great pleasure to hear from you.

Thank God, you have lived down opposition — and like a few of our Modern reformers and Philanthropists you have truly lived to a good and useful purpose.

May the All Supreme preserve you many years in his holy keeping.

Very truly and sincerely.
John McCall.

Rev. Theodore Parker.
Boston.

Utica Septr 27. 1848.

Revd and Dear Sir.

I ought to have written you before as I promised, to inform you how much pleasure and useful instruction, I have derived from the perusal of your works. But first am I not yet in a legal sense in your debt for these favors?

I have sent you only ten dollars towards paying for them. Please inform me in your next, which will be soon, I hope, on this subject.

Every man should aim to be no less just than kind in his dealings with the world.

Your great work entitled "Discourse of Religion", I keep at my House, and about the neighborhood for the perusal of all. The other Vols. and Pamphlets at my office for the use and examination of my Brother Doctors. These works have afforded me the greatest satisfaction, and I am glad that many others are here beginning "to read, mark, and inwardly digest" the wholesome and supporting aliment therein contained.

I regard them as containing Gospel discourses. The language and style are often grand as well as faithful and beautiful. Many parts of these discourses I have read again and again, and always with renewed interest.

I say this in truth, without intending praise or any thing of adulation. I am bound to say that neither in Channing, Dewey, Follen, Peabody, or in the writings of any one in the body of the Unitarian church have I derived so much instruction and satisfaction. But I forbear.

I may be told, I ought to read the "Bible". But having done so, I have only to say that the Gospels as I conceive contain the "pure bread of life," in other words that Jesus taught what Confucius, and other great Philosophers did, a doctrine which yet harmonizes best with enlightened reason and common sense, as well as the Theology of nature.

The Jewish Code I regard as no more binding on the Christian Philosopher, than that of the Mohammedan or Hindoo. It is surely wise and prudent in all cases to examine carefully the great subject of religion. For it is as you have truly said the "Queen and Mother of Science". I may not have quoted you correctly tho' I think I have caught your great idea as Dr Channing would call it.

Religion I regard as Dr Spurtzheim did "central truth", and all knowledge in my opinion, should be gathered round it". Man by nature is no less religious, than social and rational. Had it not been for

Mc Call J

his bad Teachers, and their misrule and ill direction of his understanding and moral sentiments, he would have been but little lower in intelligence and virtue than the angels as described by those who maintain their existence.

But thank God a brighter day is about opening for a purpose of enlightening the human mind. Man is now beginning to understand his rights and duties to his Creator and his race. This world so long the scen of turmoil and evil doing among the sons of men, w in due time be transformed into an Earthly Paradise "The Earth shall all be Paradise". Our Heaven will then be within, and not without, or in a far distant Country. What miserable views and useless doctrines are usually put forth from our Pulpits on this subject. But as I am yet only a Pupil in the new and true Theology, I am not disposed to give you a sermon on the subject. Your discourse on the life and character of John Quincy Adams, is really one of your best because it is strictly on phrenological principle Having seen the man and examined carefully his Encephalon, or in the language of some, his Cranial developements, I was struck with the fidelity and correctness of your account of his character and mental qualities. As Robert Burns said of Dr Hugh Blair, Mr Adams was a strong instance of what a man with firm perseverance, and strong opposition and courage to overcome obstacles, tho' possessing at the time and by nature, only ordinary intellects. could do for himself.

He like the Mahomedan and Turk, if I may be allowed the expression, possessed a higher sense of justice than kindness. I mean he was rigidly conscientious, with but little natural sympathy or benevolence for mankind.

After all there is leſs justice than kindness, in my opinion in this wicked world.

The article in the last No of that able and useful journal the "Massachusetts Quarterly Review," on the life and character of that good excellent man Dr Channing. is in my judgement the work of the same mind and pen, that made out Mr Adams' Portrait. At all events I am delighted with it, and only regret one thing in the Doctor's life, the case and treatment of that master spirit and friend of the trodden down slave, Mr Garrison.

But we can forgive him on the ground of natural feebleness of courage and firmness. He knew and felt right, but had not the power to carry out the mandates of his enlightened will.

Should I go to Boston in May next to attend our "American Medical Association", I shall certainly "see you face to face" and hear you preach. I shall expect to receive on that occasion, "a feast of reason and the flow of souls". Our dear friend Mr May was well when I last heard from him. But I must close this long and imperfect communication, which I fear will puzzle you to read and understand. May the All Supreme preserve you in his holy keeping.

adieu mon ami.

John McCall.

Rev. Theodore Parker.

McCall J.

Utica Oct. 8: 1848

Revd and Dear Sir.

Your kind and much esteemed favor of the 3d inst came to hand on the 6th. I was much grieved to learn that your "Household" had been broken up, its inmates driven "off," and two of its number "sent home", by that most fearful and fatal disease called Dysentery. But I am thankful and happy that a "remnant" yet remains, that you and your dear Wife are among the living, and that she is improving in health and strength. May the all wise Father and benevolent Governor of the Universe, have you both in his holy keeping.

While Surgeon in the U.S. army during the last war with England, I saw and treated many cases of Dysentery, not successfully, for many of the "poor Fellows" "passed away". I only speak of it as evidence of having some knowledge of the character and virulence of the disease. More of it then came under my poor management than while during the remainder of my practice. It is with that fearful distemper as with War and its dreadful Battles — no one who has not been in its midst, can possibly form a true idea of what it is, and what dreadful sufferings it inflicts on its subjects. Twice in the army and once since my residence here, I have suffered severely in that way. With us, in Utica, and the adjoining Towns, the disease has been unusually severe and fatal. I fear we Doctors have not yet pursued or tried, the best course and means of treatment in that disease. With us as with you Preachers, different views and modes of treatment obtain in all diseases. I am sorry that many of us are yet shackled by that cursed "Routine practice" which has so long existed in the practice of Medicine. Too many of us are yet thus enslaved. Medical will is still under its bonds and shackles. Our Philosophy! What is it? I blush to say, that as yet it has but little reason or understanding on its side. Like yourself I am charged with wanting more of the "Esprit du Corps", which should particularly distinguish the "professions". But for one I cannot identify myself fully with any of the schools or their doctrines. There is some truth in each. I wish the world was not filled so full of "false facts". But after all it is difficult to ascertain truth — a high order of intellect and the best state of feeling can alone enable one to get at the "true facts" of the case. We are too apt to "prejudge". How much wisdom in the advice "judge not"! This like all the doctrines of Jesus of Nazareth, whom I regard as the greatest and best Teacher, the world has yet produced, is filled with useful lessons of instruction. I regard him as the very perfection of humanity, and as such, I take courage for myself and others in the great Idea, that we may and ought to strive to attain to the same excellency of conduct, and especially in doing all the good we can in this beautiful world. But if he be what the Orthodox Trinitarians claim for him, perfe Deity, as well as perfect humanity, it would be unreasonable and absurd to think of attaining to such a state.

It is truly delightful to witness the great enlightenme and favorable advancement of our Race in useful knowledge, and the amelioration of their social and moral condition, within the last fifty years. I am now in my 61st year. Next Christmas day I shall be 61 years old. Altho' my hope is not strong or ardent, still I have never despaired in this matte "God and the Brain", will sooner or later make this Earth what he intended — a Paradise — a Heave wherein all the Sons and Daughters of men will be happy and lovely as the Gods in their best estate. Confucius, Socrates, Jesus of Nazareth, and in modern times Sir Isaac Newton, Milton, Locke, Priestly, Franklin, Channing, and a few others may be said to have lived here in the enjoyment of Heaven, for they lived reasonably, and employed their best powers to a useful purpos

But to return. I have read your excellent sermon of the Mexican war, you so kindly sent me. Be pleased to accept my sincere thanks for this timely effort so ably put forth in behalf of poor human nature. Having passed thro' our second war with England, first as Surgeon's mate in the 13th Regiment U.S. army, commencing as early as May 1812, and afterwards as Surgeon in the same Regiment, and remaining therein nearly four years. I can easily judge of many of its bad doings.

Nothing is so revolting to my feelings as that senseless and cruel work the taking away of life, even from a fly. I think it wrong to kill even a spider. It was and is still a great trial for me to perform any capital operation in any case. Your discourse on that useless and disastrous war, cannot fail I think of doing great good. I had hoped after the peace made with England, and the general peace from the downfall of Napoleon at the Battle of Waterloo, that there would be no more human butchery in any part of Christendom.

And I trust and do hope that we shall never be at war with any nation while we exist as a Republic — Yet "I guess and fear". After we shall have conquered all the poor nations on this continent, then perhaps we shall separate and break from the Union, and fight each other — But I will not entertain any such dreadful forebodings. God grant that our thirst for Territory Conquest and gain, in wealth, may be now controlled and kept always under the supremacy of the moral sentiments, and the enlightenment of pure and undefiled religion. Man being now better taught, for the "School master" is abroad in the world acquainting the people with what belongs to their highest destiny, we may take courage and look for better things than have hitherto fallen to his lot, and it is truly a blessing and a consolation to know that man cannot remain forever on Earth. That "conservatives" who oppose all advancement must leave the stage of action to be occupied by those who will have no prejudices to overcome in that event. It is a singular fact that at the death of Dr Harvey, there was not one physician in England who had attained the age of 45 years, that believed in the discovery of the circulation of the blood by that great Luminary in Medicine. Thus we see how God works all such matters for the good of his other children; in the language of that great and good Dr Franklin. Would to God, we had his like again among us. But I must conclude with sentiments of the highest esteem and respect, with which I am my dear Sir; very truly and sincerely,

John McCall.

Revd Theodore Parker.

Utica March 18. 1850.

My dear friend,

Your much esteemed favor of the 19 ult. came duly to hand, for which I feel grateful.

And now all Infidel as you are regarded by the Orthodox, I assure you, your works are not only read and admired but called for. A friend of mine Mr Charles Dudley Miller of Peterboro. Madison Co. N.Y. son-in-law to Mr Gerrit Smith of that place gave me yesterday, Sunday, $3. to buy for himself that worth of your great work "Discourse of Religion".

His Brothers, Rutger and John with several other persons here are anxious to obtain at least a Taste, for they are literally starving for the bread of life, of the wholesome and well-seasoned aliment so well cooked up in that Vol.

Your writings I think should be kept for sale in our place. I have no doubt if one of our Orthodox Book sellers could be induced to act as agent, many copies would be called for. Several persons have asked me whether any of your works could be procured in our City. I should be glad if a few copies of your published works could be kept for sale in this place – and I think an agent can be found to attend to this matter.

Most unfortunately for the cause of Truth and human happiness, Ignorance and mental Slavery have had too long the sole possession of the great mass of mankind, but thanks to those Independent and lovely Spirits now at work in the great movement of human improvement the people are freeing themselves of the Trammels by which they have been too long enslaved, and are now beginning "to stand up," as Red Jacket said in the attitude of men.

The discoveries and improvements hitherto made in our world, have been the work of master spirits standing aloof from all associations, and venerated Institutions. This is especially true of medicine. But I forbear, by desiring you to send me as many copies of your "Discourse of Religion" as the enclosed $5. will purchase. My kind regards to your good wife and the Lady I met at your House, and accept for yourself continued assurance of the respect and esteem with which I am very truly.

John McCall.

Utica April 17. 1850.

My dear friend,

The much desired and long looked for Books, six in number entitled "Parkers Discourse of Religion" came safely to hand this morning.

They had lain sometime in the Express office at this place, without my knowledge, owing to the fact that they had been directed to "Dr Mackay" instead of Dr McCall.

Be assured I am greatly obliged, my dear Sir, for this additional favor, as several of my friends will now have an intellectual and moral feast.

I have read your excellent speech upon the strange views and conduct of Daniel Webster in the Senate with great interest. His, like Lord Bacon's mind tho' almighty in thought and profound reasoning, is less, in every moral point of view than a child's. I have long regarded him as naturally deficient in the region of conscienciousness, and certainly his head appeared to me, when I saw him, on two different occasions in our City singularly depressed, in the neighborhood of moral honesty.

Though there is no little quackery mixed up with the new philosophy of mind, I mean Phrenology, as in too much of the Orthodox Theology of the day

McCall J.

Still there are in my opinion, certain external signs of the head, which clearly indicate a corresponding character or quality of mind, as to understanding or feeling, in every individual.

When human heads obtain their full growth in the moral and intellectual regions, then, and not till then, will War, whipping, hanging, cruelty and selfishness cease their hateful, and wicked work in this beautiful world, where God intended his children should be happy, and that it should be their Heaven, every day of their lives. x x x x x x x x x x x x x

Believe me to be, My dear Sir, very truly and sincerely.

John McCall.

Utica Nov 13th 1852.

My dear Sir.

I send you the accompanying article written by my friend, Hon. E. Bacon of this City, as an item of evidence in support of a few words you let fall, at my House, the next morning after you delivered in our place, your excellent discourse before our Mechanics Association, touching Mr Webster's conduct respecting the application made to him, for letters &c, obtained by him, or written to him, from Judge Story.

Judge Bacon is an old, and intimate friend of Judge Story, and was chairman of the Committee of

McCall J.

ways and means, in Congress, during the last war with England.

Happening in to see him two nights since, he read to me the paper written in pencil marks, from which the said article was copied by me, and he now says I may send it for publication if you think it worthy of notice. He spoke of the paper called the Commonwealth, in which he would like his production to appear. But you can make such use of it, as you may think best. If published, I should be pleased if a copy or rather the paper containing it, could be sent to him.

We were all delighted and highly instructed with your great Sermon on the great Daniel Webster. Such a death and such an occasion tends to call out great and useful discourses. Yet how few of that number do we find among the mass of fulsome lying praise issued from the desk of Orthodoxy + + + + + + + + + + + + + + + + I hope we shall see you here the coming winter to address us again, and should you come, be so kind, as to remain at my house as it will make us all so happy to have you with us. + + + + + + + + + + +

very truly and sincerely
John McCall.

Rev. Theo. Parker,
Boston.

McCall J.

Utica Nov 1. 1853.

My dear friend,

The Books you so kindly sent me per order and your last and best "On Theism" as a present to me, came safely to hand a few days ago, for which I truly obliged to you.

I am feasting my intellects and moral sentiments upon the great and true ideas you have so beautifully and forcibly put forth in that much needed work.

Neither Jehovah nor any of the cruel and monstrous, and hateful Deities we read of could have created, or arranged into order the materials of our beautiful Earth, or the great and magnificent Universe beyond us. Fifty years reflection on the great subject of Theism, not as taught and understood by popular theologians, and as stated in the old Testament or Jewish Code, but in the Book of nature has convinced me of the existence and constant agency of a great and good and wise power, or being, pervading all nature; such as I love to admire and adore thro the works and beautiful things of nature.

Every person, will and must have a God — one possessing attributes of mind like his own.

What a hateful Deity was John Calvin's! What man of understanding would be a Calvinist? And yet all, or nearly all in our Orthodox Churches subscribe to most of his abominable doctrines! But I forbear. + + + + + + + + + + with assurances of continued love and respect for yourself.

John McCall

McCall J.

Utica May 11th 1857

My dear friend,

Your friends here and at the York Mills, as well as my "ain dear sel" regretted to learn thro' the Newspapers that you were very sick with "Typhoid fever" – and now that you are recovering, I take occasion to write you, in order to learn the cause of the Fever, its character and means of treatment. I hope and trust your constitution, by which I mean your large Brain and Heart have not been seriously injured by the disease, or Medicines taken on the occasion. My practice as I have told you is quite expectant, too much so for the Brotherhood. Yet I often give a and rules on diet, ventilation &c. And as strange as it may seem the Patients all recover in spite of the Doctor, and his course of non-medication.

illegible

Now my dear friend, you were so very well when here that we thought you could hardly fall sick with any disease, and the form of Typhoid fever, would seem to indicate an over-working of your Brain. But take care now, and let it rest for awhile by laughing at the follies and naughtinesses of the day. Our world is slow in its course of "order and progress" Time which cures all ills is needed to move it onward with safety and prosperity. Reformers, with all their courage, firmness and conscientiousness must "let Patience have and

do her perfect work."
I need not tell you my friend, how happy we are in hearing of your recovery — and as you have now, as we think got thro' with your days work in clearing the fields of human thought and duty, of the thistles and Brears, so that the People can Plow and harrow the grounds and obtain therefrom good crops, you may well retire, and repose yourself, and see and enjoy the fruits of your labors. But I forbear, with Hoping to hear from you. + + + - - - - - - + - -.

Truly and sincerely
John McCall

Mr Theodore Parker.

Utica May 20th 1857.

My dear friend.

Your esteemed favor of the 15th inst, came duly to hand on the 18th making us quite comfortable and withal very happy in thus learning from yourself that you were then well — only weak, with "good appetite, good digestion and excellent spirits". You must now rest for the remainder of the year, and only give the people occasionally one of your old sermons such as they can "read mark and inwardly digest" as written in the apostolic services of our day — often a difficult matter with ordinary stomachs.
I do assure you my dear Sir, that your letter gives me much pleasure in hearing that you have not been poisoned nor dosed with Medicines. All that

McCall J.

I have used in that line of practice during twenty years past, I mean in fevers of all forms and Grade would not in cost amount to $100. And yet I have given, and still prescribe some medicine in every case just as Doctor Hahneman usually did. And what is singular enough, the Patients all recover, in spite of the practice of what some of my medica friends call a meditation on death.

How slowly and with what difficulty we Doctors work our way in pursuit of Medical truth! Same may be said in theology and Religion. But you my good friend have done humanity a great and lasting favor in clearing both subjects of all the weeds and poisonous things that hindered the growth and beauty of both. Now you may rest, and if need be retire from the field of labor, for your Successors, will find but little useful work for them to do in behalf of humanity.

I am glad to see by the Papers that your Congregation allows you to have for your own use and benefit, a good portion of the year, and that you are to be better paid for your services than formerly. This is just as it should be. Now if you should come this way in the course of the season or year, it would give us all great joy and pleasure to have you with us, and show you a part of old Oneida. I shall always be glad to hear from you, and more so to see you again, well and cheerful as you were when last here. - - - - - - - - - - - - - - - - - -

McCall J.

x x x x x x x x x x x x x x x x x Truly and sincerely
John McCall.

Utica Feb 5 1859.

My dear friend.

Having just heard that you have not yet left home for the West Indies, in pursuit of health, I embrace the Golden moments to thank you — poor pay — for all the good you have done me, in making me a wiser and a better man: and for sending me the "sermon for the New Year" with your handwriting on the envelope, and which I have attached to the sermon. I have read it with deep interest, but how dear Helen, my niece and myself wept, on reading your farewell letter to your Congregation!! But we all hope and trust you will return with recovered health, and reap a rich harvest for past and future labors of love for Suffering humanity. We all pray the Supreme to preserve your dear wife, Miss Stevenson, and your "ain dear sel" in his holy keeping. Our most affectionate regards to you all.

Faithfully and affectionately.
John McCall.

Rev. Theo. Parker.

To John R. Manley.

Utica N.Y. July 13th 1859

John R. Manley Esq.

My dear friend.

I thank you most sincerely for sending me the precious Pamphlet entitled "Theodore Parker's experience as a Minister, with some account of his early life, and education for the Ministry". It has just come to hand, and I shall soon commence my feast upon its rich and luscious aliment, so much needed to the attainment of true knowledge of man's nature, and relations with the Deity, and all that is lovely and useful, in our beautiful world.

I have read and own his various works, and always with the greatest delight. I know him personally having visited him, and had him at my house: and I freely confess that I love and adore him, more than any other man living.

I do hope and pray that he may live many years to bless and enlighten our dark Theology.

I am glad to learn thro' the papers that he is better, and that Baron Louis of Paris finds his dear breathing apparatus in so good a State.

Should you or any of your friends come in this region I shall be glad to see you or them at my house.

With many thanks for your kind favor, I remain my dear Sir, very truly and sincerely. John McCall.

McCall J.

Utica July 18th 1859.

J. R. Manley Esq.

My dear Sir.

I thank you sincerely for sending me "The Atlas and Daily Bee" of the 14th inst, containing the very interesting and most delightful letter from our dearest friend and lovely Brother, the Revd Theo. Parker. May the good Father, and dearest Mother of us all, take special care of her lovely and truly useful son, and in due time restore him to health, and his good congregation of philosophical Christians. His letters to them entitled his "Experience as a Minister" &c &c, and to the friends at the annual Pic Nic, I have read with the greatest interest as I have every thing from his Pen.

I regard him as the wise, learned and most lovely and useful man of our age; as good and much more learned, than the dear Nazarene. I love him above all other men, and had it not been for him, I fear I should have fallen into Atheism. I have read and studied much on the great subject of Religion, which I regard as "Central truth, and all Knowledge; not blind feeling "should, in my opinion be gathered round it".

My profession, that of medicine, leads me to study man's whole nature, as revealed through the functional operations of the Brain and nervous system.

As you are fully aware, anatomy, physiology and pathology explain his nature and constitution, and the relation he sustains to outward nature generally

Nothing can give me more pleasure than to hear of the welfare and recovery to health, of our dear friend. "But I guess and fear".

I have a fine likeness of him in my front Room which affords me great comfort.

I hope his ~~good~~ dear wife and good Miss Stevenson are with him, and in good health. But I must conclude with grateful thanks, and high esteem for your kindness in thus serving me, with such rich and delicious meals.

Very truly and sincerely

John McCall.

cCalmont J. F.

From J. F. McCalmont. Jefferson College. Pa.

Jefferson College June 5th 1858

Dear Sir,

You are not aware of my degree of hesitancy in addressing you, one whom I esteem great. But I do it from the purest of motives. I have been, of late, impressed with the idea, that there is error and absurdity, in all the moral creeds of Christendom.

I have lived to observe, and reflect for myself. I have often pondered in my mind, those principle points of Orthodoxy, but as yet they are ~~to~~ insolvable and too mysterious for the ablest intelect to comprehend.

I always have been, am now, and always expect to be an obscure individual: but never the less I am partial for the truth. I am now at Jefferson College receiving my education hitherto for the purpose of becoming a minister: but that design is not a little thwarted at present. I have been educated from infancy to the very letter of the creed, beneath the watchful care of my pious mother.

Many circumstances have conspired within the few years of my experience, to lead me to reflection, and the more I have reflected, the stronger grow my impressions, that popular theology is wrong: and that a revolution of Society is essential to the happiness of mankind.

This opinion has been fast growing in my mind having its origin in careless expressions of skeptics of Ortho-

McCalmont J. F.

-doxy: but I was without the means of acquiring the truth or what I deemed to be truth untill of late when I was carelessly glancing over our catalogue of books of our Society library, I saw one entitled Sermons of Theodore Parker a name with which I was familiar, and in my perusal of it to my inexpressible joy, I found what I thought to be the truth. Your sermon on popular theology, I thought to be the only one, that ever I read, that was not repulsive to every quality of our nature. Discourses upon theology are every where to be found (that is of a peculiar kink) but the right kind are very scarce. But I feel myself left in the dark; not knowing what course to pursue. I am surrounded with any quantity of books such as they are; but I do not like them I am compelled to keep my sentiments secret, in my present circumstances: and perhaps you are aware of my embarrassments: were I to shock the prejudices of my parents by letting them my opinions, it might perchance dry up my resources: (in a pecuniary point of view) therefore I deem it prudent to be silent for the present. I deem the day is not far distant, in which I shall make known to them my opinions and try to persuade them, that I am right. My design in writing to you is to enlist your sympathies in my case, as you are the only one whom I know and deem to be capable to give the right direction to an inquirer. I have not the means of procuring very extensively, what is essential for me to have. I am entirely ignorant of what course to take. I may labor hard and to no advantage. I am aware that it is most essential for me to adhere strictly to my Studies at College until I graduate. but I have very time for reading and writing. I would gladly adhere to any instructions from you, to any prescribed course you would be willing to grant me.

I truly believe that you are endeavoring to be a blessing to mankind, and would be willing to aid at any time one seeking the truth, who is surrounded with so many embarrassments as I am. I will try to secure some of your works for our library as we get a great many books each year. I will close hoping that you will pardon me, for intruding on your attention.

I am with respect your most obedient Servant
J. F. McCalmont.

Jefferson College June 15th 1858

Dear Sir,

I received your letter and sermons a few days ago. I have read some the second time for want of more of the same nature. I would like to have more if it were not inconvenient to you to send them: they are just the same to me as hearing them from the pulpit, and so are discourses to a person wishing to learn. I am willing to pay for them, or pay any cost that they may be to you in getting them for me. I expect to return home about the 1st of August. I expect in a judicious manner to divulge to my father, my change of opinion, and still have him support me until I complete my education. I wish to graduate, which will take three years yet. during that time I will have I think all your works in Philo library. I consider myself in a very critical condition just now. My parents are supporting me here for the purpose of being a minister, and they are not dreaming of any thing else, and were I to tell them my opinions directly, imagination could not measure their astonishment.

I will close my correspondence with you now until I return in September — at which time I will relate to you my success, if you manifest a willingness to hear it. I would be glad to have you send me as often as convenient, your sermons between now and the 1st of August. I hope you will pardon me for my encroachments upon your time and attention.

I am very respectfully your most obedient Servant

J. F. McCalmont.

Venango Co. August 28th 1858

Rev. T. Parker,

Dear Sir,

I feel under some embarrassment when I attempt to address you, for I answered your last and kind letter directly after receiving it,

McCalmont J. F.

and in it I told you that I would let you know how I am getting along, after having declared myself independent of a long and well cherished creed: if you manifested a willingness to hear it. Since that time I have not heard from you. I am at home now.

I have left college for very good reasons, I was losing my health, and then besides I was unable to command my mind to my studies. This latter may seem a very trivial reason to you, but when you consider that within the last two years, I have been studying those deep things which belong to the theologian, and by degrees have worn away the deep rooted principles of what is termed orthodoxy, and have written five hundred compositions, making allmost thirty thousand lines in the last fifteen months, you can see that my mind has been employed on other things, than dreaming over dull Greek and Latin.

My father is able and willing to keep and set me off with all I want. I made known to him my sentiments. My mother is away from home at present: my father is not a religious man, and I did not hesitate to tell him. Now, sir, I told you the circumstances I was in: certainly if I knew of any other man of your sentiments, I would bother him and not you, for without flattery, I am persuaded that you are a great man, and may be pressed with more important business than that of attending to me — but I do not. Now what I wish of you, the favor I would beg of you is this: get me a library, give

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me a course of studies which you deem will fit me for active service on the stage of life. I will pay you for it. I would like, if you would buy them as your own, and keep them till you get the money for them (I wont ask you to trust me, but I am not afraid to trust you), I would like to have treatises on sciences of any kind, any thing that will throw light on the great subject.

I will pay the fare on them, and you for your trou

There would be no use of me to come. It would take money enough to buy a small library to take me to any of the large cities, and when I get th I would only stand a chance to get lost, rather than get what I went for.

I do not feel capable of doing for myself just at present.

Now sir, if you will be so kind as to do this for me, I would like if you would let me know before you do so. Times are very hard now, my father cannot get very much money.

I do not like to propose a stated sum, for fear yo might laugh at it. But I would ask if fifty dollars worth would not do. I fear that I can not get more than that for books for I want a great many other things this winter. Now, sir, it would be a pleasure to me to deal plainly with me. if you do not wish to do this, I will no be offended if you tell me so. If you do me th favor I ask please let me know and I will

McCalmont J. F.

send you the money. Direct to Canal P.O. Venango Co. Pa. I am with respect, your most obedient servant.

J. F. McCalmont

Venango Co. Oct 7th 1858.

Rev Theodore Parker

Dear Sir,

I received your last letter some time ago. I am truly thankful to you for your advice. My reasons for leaving College as I stated to you, I fear will be sufficient to terminate my College days. I have three reasons for ceasing my studies — the first one is — I believe College education is defective, it consists too much in name. The ambition manifested with the trustees and faculties of Colleges to equal or excel their cotemporaries, has I think a bad effect. There are but a very few at Jefferson College that go through the course for any thing but the name. And now they are making attempts to make it equal to Yale and other leading colleges. I know that I could have learned a great deal, but I believe I can do more and better for myself by learning what is more immediately associated with what I intend to be engaged in, which is, in making others as I am myself. you may entitle me what you please. The desire of doing this, grew in me so, that I forgot all the ways

McCalmont J. F.

in the College but those that led me to the librar and to the society hall. The next is — the hard times, though this was but a minor one — and the last one is the failing of my health — within my last College year, I reduced my weight thirty pounds — I was fast becoming dispeptic. — It is worthy of remark here, how the true sentiment of the heart lies hid under the cloak of popular an prevailing doctrines. I well recollect the period of time — even the very day, when I was truly pious, yet the real, the true, the natural sentiments of my heart conflicted with what I was taught. My Bible as it was taught me, and my nature as God gave it me, were at war, and that was ended one evening with a number of fellow students in the capacity of a prayer meeting. I had been doubting and falling away (as many an old illegible around me would express it) from my Go and just in a moment the old yoke fell to the floor, that I had worn for a long time.

I felt to be a new creature. Now I know the majority of people as it were give only a forma assent to this popular doctrine, and thus cloak their natural sentiments. It is well known to us all that the professors of religion are in the minority, and those who are true to their professio are still more in the minority, while all the rest believe no such mythology as they are taugh yet it is to their advantage to give their formal assent to it — I am pretty near idle now, I am just waiting on the arrival of my library — I fear that I was rather rash in my letter to you in requesting so much of you. I very often do such things without thinking as I ought — then afterwards when I come to reflect upon it I truly regret it.

However you must look upon it as an inexperienced person, isolated from all that I deem the truth, seeking for the true light. — I do not know what the greater part of my library will be. I presume that those books you advise me to get, will throw light upon the Bible. The dictionary of Greek and Roman Mythology will let me into many things that are secret. In reading latin authors, I have read stories that were very similar to many in the Bible, but those stories in the Bible in the old Testament are in the Hebrew Mythology, if they are mythological which I think they are.

In that letter I wrote to you which was lost, I expressed a wish for some more documents of the same kind that you sent me, if it were not inconvenient for you, I would be glad to receive some more.

There are several questions I would like to have an answer to, which have occurred to me — but for brevity I would like that you would tell me the character of your ceremonies — It is orthodoxy to have public and private prayers, benedictions, blessings at meal times, and to hallow the sabbath, to celebrate the Lord's supper. Now I would like to know what yours are, if any. There is another thin which I would like to consult you about — that is the necessary qualifications for an individual to possess, or what he could do with, ere he appears in public: this may seem to you very indefinite yet a rough estimate might give me a little confidence in myself. When I am convinced that I can make better society, I feel a desire to do so and if I am spared I will do so. I know wha has made me better, will make others better.

You intimated in your letter that when I completed my College course, I would be enabled to choose a profession. I tried to force a meaning out of the expression, different from the one the words conveyed, but all in vain. I believe that nature has shaped me for one peculiar profession. There was nothing else ever in my head or heart and I think if there ever will be, a new moral constitution will be given me. No movements, political, scientific, educational, have any interest to me. To such things I am perfectly dead; but to any movement of a religious kind, I think that I am perfectly alive. I would like that you would tell me, in the fewest number of words, what your doctrine is: th is, if any person were to say to you "what are you what would be your reply.

Then another thing, are there many in New England who professedly embrace your doctrine.

I hope that such inquiries will not offend you, for

McCalmont J. F

they arise every day in my mind, and there is no one to answer — I felt more encouraged when you said that you were willing to aid me in what was needed —

This is a much longer letter than I had thought of writing. I hope that you will not look upon it with a critical eye. Some of ~~them~~ my expressions are very awkward, and many of them wrong I suspect.

Permit me to make one more request.

It is a very difficult matter for me to read your writing. If you think it worth while to answer this, would you please to write the contents as plain as you write the address on the back of it.

I am respectfully your Servant
J. F. McCalmont.

Dec 5th 1858

Rev Parker,

I addressed you a few months ago, shortly after receiving your last letter, but have not yet received an answer. I have no doubt but that the letter was lost as you intimated that you were willing to impart any instruction to me, as far as was in your power. In my letter to you I complained of being so fast in making requests of you, it was done entirely without reflection. I also gave you my reasons for not returning to College. I am now set up at home, through the indulgence of my father.

McCalmont J. F.

and am spending my time in reading and writing I have received those books, which you recommended me to get, excepting one of which I could not make out the name. They are ones which I undoubtedly could not have done without, but yet I cannot come at exactly what I want. The book which you said I would need, was the last in the list, and would cost $4 or 5 - it may have been one that I should have gotten in order to get at what I wishe When I was at College, in reading the classics, I was to a certain extent enabled to draw a contrast between, or see a similarity between Greek and Roman Mythology and the contents of the Bible, which I have been taught to receive as inspired. consequently I began to doubt. Now sir, if I could get access to something, that would throw light on the subject, I would be pleased. I would like if you would be so kind, as to impart to me some information in this peculiar way: it will be a considerable of a task these hard times, for me to get much more, but I feel that some money and labor will be los if I do not get something of that nature. I would like if you would be so kind, as tell me what you style yourself and also how many embrace your doctrines. These are questions that arise every day in my mind. I would be glad to receive some more of those pamphlet form sermons, if they are handy. I hope that you will not think me troublesome: if you are not recompensed here for your trouble, you will be in another state of existence. I live in a very out of the way place and surrounded with nothing, but what is called (in literature) perfectly orthodox, and consequently am ignorant of the right modus operandi, and if I learn the character of any individual, either through the medium of his own writings, or by general report, and thereby am inspired with confidence in him, I am very apt to be troublesome to him. That this is the case with you certainly is manifest.

I have nothing more at present but it is my wish to keep up a correspondence with you —, your writing is very difficult for me to read — the address on the back of your letters which I receive appear to be written in different letters from the contents.

My P. O. address is Canal P. O. Venango Co. Pa

I am with respect, your obt svt

J. F. McCalmont.

McCasky B.

From B McCaskey. New Lisbon, Columbiana Co. O

New Lisbon March 29th 1858.

T. Parker Esq.

Dear Sir.

Believing you to be a gentlema and who can sympathize with your fellow creature in trouble, I presume to address a few lines to you in confidence, for the purpose of trying to get some relief from the troubled state of mind I am now in. I have conversed with men of mind in this part of the state and many of them advised me to write to you and give the particulars of my state of mind, and that you would no doubt, give me some light and hope. If you *can* and *will* after hearing my situation, I will be under a lasting obligation to you. I know I have no right to expect any thing from you except on the ground of sympathy. I will now enter into a brief explanation of my case. Just ten weeks since through the persuasions of many friends I was induced to join the M. E. church in our place, without having any feeling on the subject. It was merely a mental convictio of duty, which duty I had no inclination to perform, not feeling my need of salvation. But as I proceeded in the religious exercises, I became more anxious in reference to my state, not on account of feeling that I was a sinner, but the want of that feeling, and this state of mind has continued ever since, and now I am on the point of despair. I am unable to attend to any business, and am running down both physically and mentally. I am miserable above all men. I was a very bad man from the age of sixteen until I joined the church. I am now twenty six years of age; and in that time was awakened to a sense of duty to my God - at them times I could feel under the preaching of the word, but for three years past, I took no thought of the future, and I have no doubt, if my friends had not over persuaded me I would have lived and died in that careless unconcerned state of mind. My "consaince has been seared as with a hot Iron". I am unable to feel on any subject. I am perfectly convinced that my long life of sin has done this; for this reason; I can remember the time my conscience accused me, when I done a bad act. But now I feel as if the Bonds were knocked off, and I am through with my probation, and I am given over to "hardness of hart and reprobate mind", and there is nothing left but a fearful looking forward to judgement. I am tempted sometimes to put an end to my life - my unquiet is so intense. Now it's the thought of everlasting punishment that harrows up my soul, and if I could be made to believe that this punishment is not as discribed, I may possibly be able to live while it is God's will I should, with some more ease of mind. I have a wife, and three beautiful children, and the sight of them almost drives me to destruction. I cannot enjoy a social talk among friends, I feel that want of love and drawing out of my feelings - It's a perfect want of all feling arising from emotion — a want of conscience. My mind inclines altogether for evil - I can't enjoy the company of good people, I have no sympathies for anything good. Its this want and this lost and depraved state I am in, and the Bible says this is the state of one given over to hardness of heart. There is no war going on in my members. My thoughts meanwhile accusing or excusing one another. Now this is my true state, and if there is anything you can say to a poor creature in this situation, believing he is lost, I pray you will do it. I have been travelling for the purpose of relieving my mind, but without effect. I have conversed with all the ministers in this part of the country, and they are unable to give me relief. Oh! that you could give me some assurance that I would not be forever punished. You may think I talk strangely for a man living and enjoying life, with that one exception of being condemned by the Bible and his own feelings. I cannot express the deep remorse which almost wrings out my heart. I am living in a religious place, and every one has their promise in some part of the Scriptures to apply to me; but it dont apply to me, because I have no conscience: cannot feel when I ask God to be merciful to me a sinner. I think I have made my case plain enough for all to understand.

Now, Mr Parker if you will be kind enough to give me your mind, in reference to my case, I will be greatly obliged. I would not like to have my name made public, more than can be avoided. Every person in my section knows my situation, but I would not like to have it published. With this free exposition of my case to you, I leave it

and wait anxiously for an answer.

Yours truly
B. McCaskey.

McIntire J.

From John McIntire. New York.

Interesting.

23 Market St. New York
Monday Dec. 10th 1855.

To Revd. Thos Parker,
My dear Sir,

I am an invalid — a sufferer from chronic Bronchitis and Lung affections for over two years last past — and for six months have been unable to articulate except in a whisper — my voice is entirely gone. — But I have a little strength left — can walk out occasionally — I have but little appetite — short breath — and the usual emaciation in such cases — proofs sufficient to teach me that, with such companions embracing me, I shall terminate my earthly career before many months more pass by.

Three years ago through a desire to aid a brother-in-law, now in California, I endorsed his paper so imprudently as to be engulphed in his failure — I was then in business in Boston. — That failure and subsequent loss of health have rendered me and mine dependents.

(Two years ago, when harassed by creditors, I was the recipient of favours from you to the amount of — dollars given to a female member of my family — Some Sermons were also sent me to read — and at that time I hoped, that long ere this that debt would have been repaid) But I have had to submit to a higher will.

Accept my sincere and heartfelt thanks, for your goodness to me, a stranger, personally to you — And pardon me for calling your attention to my present wants and desires. Shut up in my chamber I want matter to read but have no money to buy it. I love to read all that emanates from you — and I want to read your 'Trial for speaking in Faneuil Hall — recently published. If you are willing to oblige me, I will have some friend call on you for a copy, and tho' I should like to leave such a book as a legacy to my children, I will not ask you to give only lend it to me — it shall be handled carefully and returned to you with thanks —

Benjn Seaver, Esq, late Mayor of Boston knew me well, and will, I think, tell you if you ask him, who I am, and whether worthy of notice or not. —

With Respects to yourself and family, and wishes for a long and useful life.

I am Yours Truly
John McIntire.

Mills H. P.

From Helen P. Mills. Chatham. Mass.

Chatham. Jan 20th 1855.

Rev Mr Parker,

Dear sir — you will no doubt be surprised to receive a letter from an entire stranger, and that too, a lady: but believing you to be a liberal man on religious points, and perhaps what some would denominate a *free thinker*, I, for that reason venture to address you.

For some years, I have been questioning in my mind the purity, the truth of the religion of the day: its illiberal, prejudiced spirit, can it come from God? and the shade almost of persecution, that hangs over it, looks not to me like the light shed on earth by the Divine Teacher, who died for our redemption.

There are many, very many reasons why I have been driven to this extremity of consulting you upon a religious point: but there is one thing, I cannot reconcile with my own trembling belief: and I would ask you, with your liberal ideas: — what is it to be born again? The Orthodox of the day assure us, that it must be a particular change of the heart, and that must be openly professed before a body of men and women called the church of Christ: no matter how pure a persons life may be, or what devotional feelings they may possess, if their prayers are not made openly before a body called the church, they will never reach heaven.

If, then, their doctrine — is *true*, *all* true, I am lost, unless I can fall in with the narrow-minded, prej-

-udiced spirit of the day: and that I fear is utterly impossible — my education, my reason, my judgement, my natural disposition, all conspire to prevent me from believing the creeds of the day — in short the bible as it is understood by the Orthodox. Scientific men view the bible in a far more liberal light, than most others, I know, but to them, I should not dare apply, they might I fear be too skeptical..

If, then, sir, you have the leisure or inclination to reply to me, I shall be more than grateful for the information.

I have only read of your pen, the sermon on Mr Webster; and, at that time, could not have believed I ever should address the Rev Theodore Parker — believing you little less than an infidel: but report has changed my views, and I shall await your reply almost anxiously.

Respectfully yours
Helen P Mills.

Minniss T. S.

From Thos S. Minniss. Meadville. Pa.

Meadville July 29th 1851

Brother Parker.

I call you Brother, for I have just been reading your sermon on Immortality, and from it you seem to belong to the same great family with myself. I thank God that He gave you a being — that it has been your fortune to have a strong and cultivated intelect. But more especially I thank him that he has implanted in you the will, and the courage, to speak your convictions, regardless of the grin, the sneer or the frown, of cast iron conservatism, and flinty orthodoxy.

I have read many of your sermons with profit and pleasure, but this more than pleases, it satisfies me. I do love free outspoken, honest thoughts — 'Tis true that like the seed cast by the wayside, birds of evil omen will pick, and destroy the germ of many, in their flinty gizzards — but here a mellow spot, and there a lowly rut, will hide a seed which perchance despite the trampling hoof and grinding wheels. may on a stunted scraggy stock, produce a small but perfect ear, whose seeds the favoring winds will scatter to the regions round — God speed you my Brother, in the work of liberalizing and softening, the sentiments and affections of the world.

Now the foregoing, to many would appear impertinent when it is known that it comes from a poor obscure

mechanic, who can hardly snatch from the hours of toil time to express these thoughts — But with one whose sympathies are with the race, I know it will not be so —— And I have been the more prompted to write you, it having been my pleasure to have both seen and heard you. — The sermon of which I speak, I received from your own hand, when in company with the kind, eccentric Gen. Jones I called at your house — The other sermons you so kindly gave me, I have sent on their mission — circulating among the people — and now this must start — The Book which the General enjoined me to deliver you, could not be found at the Tremont House when I called for it, hence my failure to bring it you. + + + + + + + + + + + + + + + + + + +
+ + + + + + + + + +

with sentiments of unaffected esteem,
I am your Brother,
Thos. S. Minniss.

Moody Joel H.

From Joel H. Moody. Geneva. Kane Co. Ill.

Geneva Sep: 14: 1855

Mr Parker.

Dear Sir.

Some time since I accidentally picked up a work of yours on Theism. There were ten Sermons in it, if I am not mistaken. I only read it in part, and would like much to have you send it to me, if possible. I do not know the price, but I will enclose two dollars, which I wish you not to send back; if you have not this work, please send some other or others, and I will make it right with you, if this small sum is not sufficient. I am confident that anything from you will be highly acceptable, for I am an earnest searcher after Truth. The only work I have or ever read of yours, is a pamphlet entitled "Two Sermons", which states in part your views on Religion, and to me they seem reasonable, but not to the ones with whom I have to contend.

My history in a religious point of view is this. I was born and brought up under the influence of Christian parents, in belief some related to John Calvin — they of course preached "Hell and damnation", "Total depravity, and redemption by blood. When I was fourteen, I attended a protracted meeting, and was frightened into the church, and until I was above sixteen, I lived with great fear and trembling, for truly.

"The fear of hell, was a hangman's whip.

Moody J. H.

"To keep the wretch in order".

Since which time (of five years) I have thought for myself and lived and acted according to my highest idea of God, and his government. I am young yet, and surrounded by a circle of relations, who yearn over my fallen condition, for I hide nothing — I keep nothing back — what I believe, I tell them, and to the best of my ability defend my belief. I tell them plainly, what I think of their doctrine and their idea of God.

They say that I am impudent to those older than myself, and irreverent to God.

And for this reason, I told an Uncle of mine who carries fire and brimstone in his look, that he upheld such an unreasonable doctrine because tied by conservatism to his "grandmothers apron strings", and that he worshipped a devil for a God.

The priest too a good man, weeps over my fallen and backslidden condition. I tell him, he need not feel bad for me, for I have risen instead of fallen, and instead of backsliding, I have slidden ahead so much that I have got out of the Theological Dungeon in which I was and he is. He had great hopes, that I would "grace the ministerial profession". I tell him he may not hope in vain. So in this condition I am, but not alone, for Truth and the Good God are with me. The greatest task I ever accomplished was to take this bold stand agai every living relation (and I have scores of them), and they are, all who have any religion, believers in the Popular Theology. The affections are strong, but must they not be subservient to the Moral faculties? But I did not intend to digress so much from a business letter. Direct to Geneva, Kane Co. Ill. and I will ever remain, Yours in search of truth.

Joel H. Moody.

Geneva Oct 11th 1855.

Mr Parker.

Dear Sir,

The books you sent I have received, and for them I return my thanks.

You say I must not take you for a master. I take no person for a master. I dont take what you say to be true, on your authority, but I am forced to believe it, because my own soul testifies to the truth of it. I like it because it is a copy of my own thoughts and belief.

I have believed and imperfectly advocated these doctrines long before I ever heard the name of Parker.

Such a dark theological dungeon I was born and brought up in. I often wonder at my escape, but rejoice in the freedom and quiet of my present Religion. The better day is coming, yes, it is at hand, when men will renounce a mythic Devil and his creed, and place more confidence in the Good God, and in Human Nature.

I will try and profit by what you tell me in these books: will try and profit by every new ray of intellectual or religious light; and will ever seek for that intelligence which will the more enable me to live the life of a man — Yours truly.

J. H. Moody.

Moore T. J.

From Thos J Moore. Starfield Illinois.

Starfield Illinois Dec. 29. 1854

Rev Theodore Parker.

Dear Sir,

I have long been thinking of writing to you to ask you to send me a copy of your sermon on Daniel Webster, and a sermon you preached (I think on a fast day) on the carrying away from Boston of the fugitive slave Simms (I think it was), also a discourse or sermon on the fugitive slave law. And also on the infamous Nebraska bill —

I wish you would send me these if you have them, and any others of a kindred Spirit, on any of those subjects.

I am to be engaged this winter to some extent in discussing these questions (those relating to Slavery) and I want all the documents that will tend to keep me posted up on this subject. I see that the myrmidons of Satan, have indicted you for your humane and christian efforts to deliver the fugitive Burns from being returned to the living death of American Slavery. I hope and trust that you will get the best counsel in the nation, and thoroughly sift the infernal iniquity of the abhorrent fugitive slave law. We are doing a good business here in helping the poor sufferers to find a land of freedom in Queen Victorias dominions.

The friends of humanity here in Illinois saw with great joy the bold stand that yourself and other

associates took in the case of Burns, and have taken at other times in the case of Ellen Craft, Simms and others.
The slave has many true and tried friends in Illinois. Few Slaves have ever been captured on our soil, and many, very many, are almost constantly traversing it.
We gave Douglass a strong rebuke by our votes this fall, giving over 16000 majority against *his* bill.
Pierce carried the State two years ago by 15.000 —
I shall be very anxious to hear all of the particulars in your trial, and hope that you will send them me, and I will repay you all that you require, and send the pay in post office stamps, as that appears to be the legal tender in small matters, sent by mail, please *not* to pay postage.

Fraternally yours

Thomas J. Moore.

Starfield Ill. Feb 6. 1855.

Rev & Dear Sir.

Your letter in answer to mine. and the books I sent for, have arrived in safety, for which I thank you. Inclosed you find one dollar in payment for the books, your marked price was 94 cents.
I have read them with much pleasure and profit.
It has long been my firm belief, that no *man* or any body of men had any authority to require or compel *me* or any other man to do wrong, or to prevent me from doing *right*; consequently I have always in doctrine and

practice treated the fugitive slave bill with the odium and contempt it deserves, so far as I have been able to do so. And I love as brothers (and the dearest of brothers) all those noble souls, whether in high places or low, who have spurned and trampled under foot that most infamous of all statutes, that has ever disgraced this (or perhaps any other) nation, whether at Milwaukie, or Syracuse, or Christiana, Chicago, or Boston.—

We have thousands in Illinois who glory in the service of aiding our colored brothers in regaining their liberty. And we aid many every year — You see that the Herods and Pilates of Wisconsin have found our noble brother Booth guilty of violating that infernal statute, in the case of Glover, which I consider tantamount to saying that he is *not* a "lower law" man. I have long known his noble soul. He came from the backwoods in New York about 21 years ago, into my family, a boy of 17 or 18 years of age, to commence his course of study in Jefferson Academy. I soon found that his heart was right, and that he was a boy of promise, and often remarked to my friends that he would leave his *mark* in the world: and I am happy to find that my prediction is already realized. I think it very doubtful if Wisconsin have a prison strong enough to hold him 6 months. I have often spoken in public on the fugitive slave bill, and I frequently lay down this proposition viz: That there is no sin mentioned in the Bible, that a man ever committed or can commit, against his fellow man, that will damn him quicker or sink him lower in perdition, than yielding a *willing* obedience to the *legal* (?) demands of that law. And I have challenged discussion, but have not found a man so *wise* or so *wicked* as to dare accept the challenge.

The principal underground Rail Road from Missouri to Canada, through this state, commences at Quincy and terminates at Chicago. And I think no slave has ever been recaptured on the route, though many violent efforts have been made. I hope that I shall be able to get all the interesting particulars of your trial, and I hope (and expect) that there will be friends of humanity enough to defray all the expenses you may incur in your defence, and if "fines and imprisonment" await you, I also hope that freedom has friends sufficient to make both as light on you as money and christian sympathy can. And I think, that if such should be your fate, in this case, that the *day* that a Massachusetts jury should bring in such a verdict, should be handed down to the latest period of time, in all the *Christian* Almanacs as a *red letter day*, which should be chronicled something after this manner, viz: "Rev Theodore Parker, fined and imprisoned in Boston, by a so-called christian jury for "obeying God, rather than man!!"

I have already troubled you too long, much longer than I expected when I begun, and therefore will close, for the present, hoping and believing that you will never be weary in well doing.

Affectionately Yours

Thomas J Moore.

Moore S. J.

Starfield Ill. March 21st 1855.

Theodore Parker,

Revd. and dear Sir,

Your letter with two pamphlets (sermons of yours) came to hand, some time ago. I have perused them with *much* pleasure. My sentiments correspond with the doctrines contained in them *in full*. On the cover I see your notice of "ten Sermons on religion". Please send the "book" to me. Inclosed is one dollar to pay for the same.

I was thoroughly instructed, in my youth, by my sainted mother, in calvanistic religion, the fundamental principles of which, I believed to be "the fall of man" "total depravity", salvation only by Jesus Christ" and "an endless hell", where a large part of God's intelligent creatures, would be forever tormented, where they would continually and forever "curse God and the Lamb".

Although I could never see any love, mercy or consistency in it, I was forced to believe it. But thank God, that, noble intelligent and holy men have dared to investigate, and proclaim the truth, that such doctrines are at variance, with common sense, and the character of God, as seen in all his works.

I say (and perhaps I ought to say it, with some degree of shame) that I have always believed that doctrine, until about 2 years ago. I now believe "Religion to be a practical thing, and not an incomprehensible metaphysical mental abstraction. (if I may use such a term) I believe *every* man can, and should "work out his own salvation", "with fear and trembling" now-a-days as you and Brother Booth ~~have~~ and others have recently done. I believe in the divine law of *progression* both here and hereafter. But I will stop telling you my experience, as I did not think of doing it when I began this letter, and I presume it will not interest you, but I did it, in part to explain to you, why I was anxious for your "ten sermons". It requires some firmness, now to confront modern Orthodoxy, as well as the slave power. By the way, I expect you will preach a sermon soon on the slave bill lately introduced into the United States Senate, at the beck of the slave power, by the infamous Toucey of Connecticut, *Shame* on the traitor. If his name does not go down to posterity, blacker than that of Benedict Arnold, I misjudge the virtue of the American people. Should you preach such a sermon please send it me — You say in one of your sermons, that ten years more will destroy the liberties of this nation, if we go on with as rapid strides, as we have been for the last ten. (These are not your words but your idea) I think one more Franklin Pierce administration (4 years) will do it — And from the recent demonstration in the U.S. Senate, it would seem as though the "powers that be" are determined to do it, at all hazards.

But will the sovereign people submit to it?

This is the great problem now to be wrought out.

May God sustain us in the right.

Sincerely yours

Thomas J. Moore.

Moore T. J.

Starfield Ill. April 20, 1857

Rev. T. Parker.

Dear Sir,

Inclosed I send one dollar for your "defence," which I wrote to you for, in the winter. Please send soon. I also send 15 cts in stamps to prepay postage. If that is not sufficient, I will make it right after the book comes.

I think you must have preached a "Dred Scott" sermon ere this. If so, please send half a dozen copies. I think a sermon might be preached on that decision that "should stir the stones to rise and mutiny". It has already stirred some of the old fossil fogies to open their eyes, and to repudiate that kind of democracy, and make a *strike*, with us, for freedom. I think that the case of the U.S. versus Booth of Milwaukee, in the "Glover rescue" case, will work out some important results, for, or against freedom. In the *end* they will be for freedom, as true as God reigns.

My nephew (E. B. Cole) who has bought several of your sermons, and circulated them here, was in Boston about 3 weeks ago, and intended seeing you and purchasing quite a number of your publications and bringing them here. I hope he has an opportunity to see you and get the books. I am anxious to have them read in Illinois. I want a purer religion taught here, than there has been by the "Orthodox churches". We want one that is based, up and reared on practical humanity. We have had too much of sectarian creeds, and abstract faith preached. We want something real, tangible.

You will of course be gratified at the bold and noble stand taken by the friends of freedom in Missouri, and at their success in their first systematic efforts in St Louis as demonstrated in their recent Charter election. I feel that a better day is near at hand, notwithstanding the ominous storms and tempests that often seem to obscure the political firmament.

Yours ever, for unusual freedom
both of body and mind
T. J. Moore.

Starfield Ill. May 27. 1857

Theodore Parker, Rev. and Dear Sir,

Your "Defence" came safe to hand and has been carefully read. And it is a defence that will live as long as the principles of humanity live in the hearts of the people. Our judicial officers needed just such truth hurled into their doughfaces. Should you be able to preach your sermon on the triumph of Despotism, I hope you will send me a copy or 2 or 3. of them, and I will send the pay as soon as received. I inclose a stamp, to pay the amount you prepaid on the defence more than I sent.

Yours truly T. J. Moore.

Moore T. J.

Starfield Ill. March 27. 1858

Theodore Parker, Rev. and Dear Sir,

The following article is going the rounds of the press, viz: "The Orthodox people of Boston have concluded to offer frequen private and public supplications for the conversion of Rev. Theodore Parker until that desirable event shall take place"!!!. Is this true, or is it a hoax? I think it may be true, and I shall pray as fervently that you may *not* be converted to the current religion of Boston! And I shall expect that if you are converted to a different religion from that you now *preach* and practice, - that you will write and publish "ten more sermons on religion, and if you do I shall be sure to read them..

I dont know why they are so anxious for your conversion, unless it be, that you are a "thorn in the side" of fashionable religion in Boston, and that they wish your influence on their side. I shall tremble for the cause of "pure and undefiled Religion," when you are converted to the present orthodox religion of this nation. When that event shall take place, I shall begin to inquire, Where will the *outcast* find his friends in Boston? I should be very glad to hear from you on this subject.

I remain Truly Yours

T. J. Moore.

Cove S. J.

Starfield Ill May 2nd 1858.

Rev. and Dear Sir,

Your two packages of sermons, came safely to hand yesterday. They came to *me* like a shower of "Manna to the hungry traveller in the desert". I am introducing them among my friends and neighbors — some of whom are taking much interest in them, — others who dare not think, or *act* outside the church, are rather cautious about reading them, and still *more* cautious about expressing favorable opinions in regard to them. But the *leaven* of truth is working (rather silently) in the hearts of "the children of disobedience", and men are forced to *think*.

I think that the 40 brethren, and others who pledged themselves to prayer for your conversion, will be convinced of the truth of one of two propositions, if you are *not* converted according to their wishes, First, that *their* God is *not* a prayer-hearing and prayer-answering God, or, secondly, That they "ask amiss". Either horn of this dilemma on which they may choose, or be forced to hang, I think will yield them "*cold comfort*". It was a rich idea to "all pray," when the "clock struck *one*"

I thank you for the long letter you wrote me in answer to my inquiries. I think I shall dispose of all the sermons I have on hand, and order more, soon. + + + + + + + + + + + + + + + + + + + The "revival spirit" of the churches is dying away here, as the spring opens, and *trade* and *agriculture* come to claim more attention. The consequences following this revival, will of course be like those of other revivals.

Truly Yours

T. J. Moore.

Starfield Ill. June 20. 1858.

T. Parker. Rev. and dear Sir,

I handed your sermon of 14th Feb. to my friend E. G. Johnson Esq. of Peoria (who is a nephew of Abner Kneeland) 4 weeks ago. I saw him yesterday, he says he has loaned it to several of his friends, who are able I think to appreciate its beautiful truths. He says he wants 100 of those to distribute in Peoria. - What can you afford 100 copies of that and the sermons of April 4th & 11th for? please let me know.

I have just received your "Theism and Atheism" from E. B. Cole of Mass. And have just begun to read it — Have read 100 pages. What can you let me have 10 copies of it for! + + + + + + I want you to send me a copy of any sermons you have published since 11th of April, if you have any such. One of our Religious damnationist Editors has heard that you are to be one of the orators at the next commencement of Bowdoin College. He is in great agony about it, and hopes the "Faculty" will interfere. He thinks you have been invited by the "progressive young men". + + + + + + +

Yours

T. J. Moore

Moore S. J

Starfield Ill. Nov 2d 1858.

Rev and Dear Sir,

It is with much sorrow and regret that I learn from the Newspapers that you are, and have been for some time on a sick bed, and with still greater sorrow that I learn that your recovery is doubtful. May God avert the great calamity of your death for, at least another half century. Should your death take place, the Park Street Christians would be sure that God had heard *their* prayers, but they could not console themselves that their prayers had been answered *in full* for your "influence cannot die with you." No never! Your influence is one of the "fixed facts" of the age, and will not *die* until the last page of America's history shall fade from the great history of the world, and both pass into eternal oblivion. I thank God for this, my great consolation. Whoever may preach your funeral sermon (whether it be sooner or later), can say as you said in your sermon on Daniel Webster: "We have no more *Theodore Parker's* to die." And again *I* could and should say as you said on that occasion, viz: "As for me I shall refuse to be comforted." and I shall mourn as I never mourned before, notwithstanding I have lost a dear and kind father and mother, three sisters, and a dearly loved and affectionate daughter.

Their loss to me was very great, but it was confined to the family circle and a few friends and acquaintances. But your loss will be world-wide, be it sooner or later. But thank God, the influence cannot die! But I hope ere this reaches you, you will ha recovered, and be able to resume your usual duties. I am sure you will not consider this as flattery, as I should not have written thus, had I not felt that I might have been addressing you on a sick bed and for the last time. And I have felt and still feel, th it might be a consolation to you, in your last moments to know that you had, in a distant land, one humble individual at least, who did appreciate, to some extent, your great usefulness in the world, perhaps who fixed as high a value upon it as any man living.

× × × × × × × × × × × × × Truly yours

T. J. Moore.

Starfield Ill. Dec. 26. 1859.

Theodore Parker.

Dear and much beloved Friend.

I have anxiously watched you in your long journeying since you left your "native land", with ardent and constant prayer, for your restoration to health, and speedy return to your home. I have diligently searched the newspapers to catch the notice of your whereabouts, and have been alternately pleased and grieved, as they gave me reason to hope or despair. Having lately seen that you had taken up your abode at Rom for 6 months, I thought I might send you a line that would reach you. I suppose the Park-streeters continue to rejoice that God (as they think) has heard their prayers, and answered them in part. But in full they never can be answered, as your influence never will, and never can, and never ought to die. I hope you will have health and strength yet to write much more; written words outlive spoken.

As soon as I heard that your letter (written at Santa Cruz) was published, I sent to Mr Marsh and bought it, and some other of your works I had not read. It is just such a document as our country needed, particularly Massachusetts. You have doubtless heard that some 2 or 3 of the leading Religious Journals in New York and New England have thrown H. W. Beecher overboard, into the broad ocean of infidelity. Perhaps this will incline him more rapidly to move on towards the great river of God's truth, that lies far outside the turbid waters of the popular theology of Christendom – Who knows — x x x x x x x x x x x x I think that the tendency to free thought and free speech in matters of Religion, as well as other things is rapidly on the increase here. x x x x x x x x x x x x x x x x I must close my already long letter by expressing to you my ardent desire and prayer to God that He will restore you to health, if it be his will, if not to prepare both you and your many loving friends to submit to his will in all his dealings with you.

Farewell

Thomas J Moore

From Sarah W. Moore. Washington. D. C.

Washington July 30. 1854.

Dear Sir;

Last winter in an hour of world weariness, I said to Mr Dawes, now I wish for the volume of Mr Parker's Sermons, which you have before offered. He gave it; and when at home, I gave it to my little boy not then nine years old to read; the name Sermon, repulsed: I said, read the Introduction. He began, and in a short time said, this is beautiful, are the Sermons like this? What a good man he must be to write thus, may I always hear him preach when I go to Boston? I wanted to thank you then, but hesitated! now I must do it, for last night Dr Cragin thanked me for the pleasure the book had given him, and which I lent by permission.

He is one of the best men I ever knew, a noble worker in the vineyard of Charity: and your note was a great joy to him. Will it not strengthen you to think that one copy was read and marked by a poet and minister of the New Church; then a dream child would have the music in his soul attuned to harmony by your life words; then one in his hours of relaxation from duties in the State Department was strengthened, and then words of healing to the soul, should come to the Physician of the body.

Moore S. W.

Notes of discord have reached you from this great City;
I would send harmonial chords from the hearts which
you have strengthened. Eolian sounds whose echo
is the great heart of humanity, that harp of thousand strings which will one day be attuned at the
throne of the Eternal, and swept by the hand of
the great Master.

Will you accept the respect and gratitude of
one who would subscribe herself

Your friend
Sarah W. Moore.

Shall I send this so long after it was written? but
they were true words then, and are so now.
Sept 8th 1854

From Horace H. Moses. Roxbury. Mass.

Roxbury - July 1. 1851

To you my "Good Genius, I would address myself upon a Subject which to me, seems of much importance - "My own social advancement" - 'Tis not without hesitation that I do this: indeed. I am only persuaded to it, by the firm *Faith* I have in your *moral* *honesty*: by the belief that whatever you counsel other men to do. that would you also do - That you may better understand what I ask, and why I ask it, I will say a few words about my peculiar circumstances in life - My parents are "Come outers" of the "*Garrisonian School*": or, perhaps, greater admirers of the late N. P. Rogers: inasmuch as he was better *known*, and more endeared to them by his *private virtues* and social qualities - They have both been "Religionists" of the "Orthodox Faith" - my Mother a "Professor" - my Father strict, a *warm supporter*, without the sanctity of a name -

My first impressions, are of strict attendance at "Church" "Sabbath School," and the Wednesday afternoon "Catechism Class". My mother (always liberal) was in the course of time excommunicated for her "Infidel" or Anti-Slavery Ideas" - After which the way down hill was swift and sure. toward a foundation from which, *Mother*, Father, all who had taken the start, could again commence the ascent, from a *hard* *firm* base, and find plenty of *sustaining* *limbs* to aid them along on their journey towards the "True." (as much of it as may here be found)—

I came to Roxbury nearly three years since, full of *bitter prejudice* against *Churches* and Church Members in general. Prejudice, which had fastened itself upon me under the influence of Meſsrs Garrison, Foster, Pillsbury, and others, who had, when holding *Convention* in N. Hampshire made my Father's house their home.

(When at home, though belonging to a "proscribed family" I enjoyed all the social privileges the village afforded— They were not many, yet all which at that time I wished for— Here, Society is *more refined*, *better educated*, and consequently more desirable, yet I am not permitted to enjoy it.— I am, as my parents are, proscribed for "opinion's sake"— They, however, are content with their own *household*, and the very few friends, who in a *small country town*, would find any thing in the character of two *staid honest* "Infidels", to respect or admire—

I am quite alone in this City of twenty thousand inhabitants, having no companions either male or female— I know of no one "Come outer" in the whole City— I have a plenty of street acquaintances, but none among that claſs from whose companionship I could derive any benefit, either moral, or intellectual—

Not that the persons who make up this "desideratum" can have any thing to *fear* from *me*, for I am one of the *weakest* most *inoffensive beings* in existence— 'Tis not because I would make my *God* their *God* that I am denied admittance—

Their wish comes first— They would have me *blind*—

-ly *swallow* their "Sunday God", together with the "Communion Table" and "service plate" — I could meet, and treat them, as I would those whose opinions I better like — I am too *small* a part of the *whole man*, to make myself "disagreeably ridiculous" by the advancement of my half formed, or half received ideas. I never formed any —

'Tis true, I have never *sought* to enter this (to me) earthly heaven, because the managers advertise *closed doors*, to such as will not comply with the *rules* and *regulations* thereof — I would go in without paying the "admission fee" — Rev. Geo. Putnam tends the door, and sells the tickets — I *borrow* one, or look over *Somebody's shoulder*, and there read under the head of "Duties enjoined": "Each person will be expected to occupy a seat in my *house*; to take an active part in my Sabbath School: to manifest a proper respect for "Dr Bound's Sunday &c". In case the holders of tickets *can't make it convenient* to comply with the whole, *either* one of these *simple rules*, *strictly observed* will ensure the *social advancement* sought for".

Not but that Mr Putnam, would have men act as such, and perform the *greater part* of *man's real duties*, the whole of which I think he understands; but he is lazy, (no irreverence) too indolent to tell his old "parish sinners" wherein they err — He never thunders their evil deeds about their ears: he never says "Thou! and Thou art the Man!". The worse for him that he does not, inasmuch as he every

Sabbath *sees* them, and *knows* them to be "black Sheep" in his flock, and, Aye! but he *also* knows that they shear as many *pounds* to the *sheep* as the white ones: often-times more —

Do I judge him harshly? If so, why among all of his admirers, good and bad, do I hear of but the same expressed opinion — That he is a "Man of great moral *independence*" —

Are "Independent Ministers" the "Idols" of "Conservative Christians" — I have ventured upon a subject quite above my ability, and foreign to my purpose — To return — I had often heard of your (to me) peculiar religious views: in truth I heard a Lecture delivered by you, before the "Great Falls Literary Institute", but did not attend your Sunday meetings, until the early part of the last winter: since when I have listened to all of your sermons, with two exceptions —

Here let me pay my "humble tribute", for the incalculable amount of good they have done me — I have a *blessed mother*, a kind father, *affectionate brothers* and *sisters* — You have been all these to me, in qualities of the *heart* and *mind*: as the *whole* of *them* *morally*, and mentally, how *much more*? — —

The seeds of Honesty, Integrity of Conscience, were sown at home, in, *poor*, *dry*, *soil*: which, at the *sowing*, gave no promise of a future harvest — There they have lain, *undeveloped* (therefore safe from destruction) for want of "nourishing cultivation".

The soil was "sward bound"; it wanted "breaking"

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The seeds of Honesty, Integrity of Conscience, were sown at home, in, *poor*, *dry*, *soil*: which, at the *sowing*, gave no promise of a future harvest — There they have lain, *undeveloped* (therefore safe from destruction) for want of "nourishing cultivation".

The soil was "sward bound", it wanted "breaking

up", exposure to the sun and air — You have cultivated my *rough pasture*: under your *benign* and *strengthening influence*, the seeds have sprung up — I feel their growth, and may I not *hope* that with proper care, they shall bring forth fruit — It may be, nay, I feel assured *that it will be*, *small*, but perhaps, *good* of its *kind*.
The soil will not admit of a "high degree of cultivation": there is no "hard pan" — the subsoil is *loose*, retaining but little of the food which passes into it — Yet, is it not better that my "little field" should look "bright and smiling", tho' the result of *hard* and *incessant toil*, than that (as when "rough pasture") it should be *overgrown* with *weeds*, *evil* and *poisonous*, to *sicken* and *destroy* the *eaters* thereof.

I have none of the *small vices*, *bad habits* peculiar to young men of my age. For my avoidance of them, however, I give myself no credit — I have been out (not often) with young men on their "sprees", but it required no "virtuous resolution" on my part, to refuse the *proffered glass*: the *cigar* has for me no *charms*: other *temptations* in the form (and form only) of "*woman*", have been to me no temptation — True, I have not visited their *haunts* have only been asked so to do — Now, from having viewed these things *indifferently*, so far as they concerned myself, I now look upon them with *dislike*, to say the least — When I came here, I thought it wrong to drink beer, cider, or any liquor that

Moses H. H

contained alcohol — I saw that everybody drank wine brandy &c, heard that its use was countenanced at home. (the home of those who drank) A reaction took place, I began to think that every man had a right to do as he pleased, always reserving to myself, the right to do, not as they did, and still do —

I have found no enjoyment in the society of such men. Tho' of "good family," "well educated" (many of them) they are satisfied with ten or twelve hours labor during the day, in the counting house, and a "good time" at night. — Such to me are not "good times" I am ignorant. Not only uneducated, but dull and slow to comprehend. I have books such, as I think are good: but I lack application — Sunday afternoon and evening, I read with a better relish, than at other times, such is the invigorating effect of your teaching; and, feeling its good results, I would see you oftener — You should be my guide. At your feet, I would kneel, and receive from your lips counsel, which should strengthen me in the Right —

I have not the "sweet endowment" of Faith, which places entire trust in God —

I can only approach Him through some kind mediator, who, like yourself strong in his Spirituality, could find something in me, worth taking by the hand, and leading on toward a conception of the True God. The little thought I have given to Religion, shows me, that it is spurious; strangely contradictory, its precept and example.

Moses W. H.

I learned at home to be *Honest* in deed — ever keeping in view the Consistent — I see the expediency of becoming as "*one* of *them*".

Shall I do it? — No: I will not sacrifice my independence of *thought* and *action*, will not lose my *individuality* in the mass of *Mammon serva*

I am no *Saint* — *Far very far* from it: but I would not lose my *self respect*, for the privilege of being called "*Brother*", (only in the name).

I think that in you, I see a *Man*. One ever ready to compare *Theory* and *Practice* — what you teach, with what you do. Your "*Religion*" seems consistent in itself; one, not more for the *mind*, than the *heart*. In the main I can comprehend it — I *would* comprehend its *every part*, its *mysticisms*, if there be any — I can *read*: *do* read, but *Books* are less *instructive* to me, than *spoken Words* — I not only *want* but need *companions* — I am not fitted to *adorn society*, only to enjoy it — — In Roxbury, where my business confines me, there is none for me — In *Boston*, there is a *goodly number* of the "branded" — Hold you the key, which opens the door? — What are the terms of admission? I would have a passport. I *feel* that this is *much* for me to ask — More than I have a right to expect: yet, you *see* '*tis done*: and, whatever the result, I shall think of you, as my *best Friend*. The same to me as to thousands of others. In conclusion.

Moses H. H.

let me hope that the good you teach may be felt by others as by one of the least of

Your hearers

Horace H. Moses.

To Rev. Theodore Parker

Roxbury July 9th. 1851.

Mr respected Friend.

I received your kind letter yesterday, and hasten to reply —
Surely, this is more than I expected, even from you: and, inasmuch as it is so, I feel the more grateful, for your kindness to one you know not.
I wrote not without a hope, and yet I am happily surprised to find my request so soon granted —
I will meet you at the Melodeon next Sunday, after the services —
Till then, the thought of you shall be my Mentor, as afterward I hope my knowledge of you, and the Religion which you teach may be —
You must not be disappointed, if instead of one of Nature's nobleman, sufficiently so without the adornments of Art, you find me one those silly, addle-headed, hair-lipped youths, you sometimes smile about. You may see me all this, at least in appearance —

Yours with true respect

Rev. Theodore Parker

H. H. Moses.

Roxbury Jany 26th 1852

My dear Friend - (for you are the friend of all mankind -)

Before our last interview at your house, I thought there were many doubts in my mind which you could clear up - Doubting, and feeling that I could express *my* doubts, I asked the privilege of doing so to you —

'Twas granted, and yet when I would have spoken, my mind seemed a blank. - your presence had removed every *dark* *trace* of doubt which I thought so indelibly writ on my memory - not only the *form* but the *substance* was gone. — I seemed to see the black strokes as they flew away into the night of soul-sorrow, but the page before me, was as clear and bright as noonday - Not a stain marred its fair surface, and I thought even then, that the tracing of joyfull *trust*, in fair characters of *gold*, was about to begin - But when I had left you, the vail which I thought so bright and pure, was torn off by the returning spirits of doubt, or perhaps 'twere better — the characters lost their beauty, and soon assumed their old tone of inky blackness, and I then saw, that the life-giving brightness, which they had worn in *your* presence, was but a reflection of light so *penetrating* and yet so *dense*, as to completely deceive the senses, so that my eyes saw but light, where all was darkness

They came back again, and still are with me, on every page of my mind - I can never

Moses H. H.

open the book so far ahead, but that I have been anticipated, and find heavy black marks drawn across the page, signifying nothing, perhaps, only that there is no pure thing, no not one —

With me doubts multiply so rapidly, that 'twere useless to attempt to overcome them, by the aid of my reason — That only creates new ones — The only chance of hope, is, that I may overpower doubt with trust — Kill it with neglect —

The motive that prompted me to write to you again, is that of a thankfull heart for the great service done me by your sermon yesterday morning —

God grant you the power of those "twelve great men," that you may pull down this grim wall of Fear which separates us — and happiness! Could we approach without fear, the great worker of Good, should we fall to cursing and trampling him under feet? No, no hope would lighten our hearts, when adversity should pierce us with its shaft of sorrow — trust in him, and his ever-protecting kindness, would so purify and strengthen our whole nature, that to win his smile, would be our greatest joy: — to prepare ourselves in this, the youth of a Life, which will last forever, for the Manhood that is to come hereafter — this would indeed be a labor of love — a labor worth engaging in — And yet I fear you say truly, that long will the world roll on in its great immensity; or many a day will the blazing sun blow out its light beneath the western hills, ere God shall *be* God, in the hearts of his children —

I have written this, as the thirsting flowers give forth their fragrance to the dew that *revives* them and *bids* them *live*. 'Tis with me a necessity — Please excuse it as such —

Horace H. Moses.

Rev. Theodore Parker —

Münch F.

From Frederic Münch. Marthasville. Miſsouri.

Marthasville, Warren County: Missouri
Sept 23d 1846

Rev. Thr. Parker.

Although an entire stranger to you, I take the liberty of addressing myself to you, in a cause which, I presume, is as well yours as mine, the cause of religious enlightening. Being an adoptive citizen of this country, I take a lively interest in its progress in all respects. With peculiar attention I have been watching all appearances in the religious department, very often with no little sorrow. What has most cheered me was this: while the rest of the religious denominations of this country seemed to be in a sort of dead *stagnation*, in the Unitarian church, I met with several noble characters striving to keep up with the progressing spirit of the time, and do away with antiquated prejudices. With no design to undervalue others, I mention the name of *Dr Follen*, (a friend of my youth, and a near relation of mine). The principle of freest investigation so strongly urged by him, must needs ultimately lead to the full truth. I hailed with admiration the most ingenious fruits of his intellectual exertions, without, however, subscribing to all his views: I thought he ought to have gone one step farther, and rid himself, and his church of all remaining notions of *supernaturalness*. Lately I was informed that it is *you* who is about to establish, what I have long been looking for: *a new school of the*

March 5.

Unitarian creed, which cannot be materially different from German Rationalism. The latter I consider as the only religious system of consistency, of such a universal character as to be able to unite all the various branches of the christian church, being the only genuine and primitive christianity, that is, being in strict harmony, with the dictates of enlightened Reason.

Now I have to tell you who I am, and what the object of this letter is. Having been a student of German Theology ever since my early youth, and a protestant preacher for many years, I established myself here as a farmer — about 12 years ago. I was, however, soon called upon by my countrymen to serve as their preacher again, and, free of all restraint, I preached *rational* Christianity. At the same time, I devoted all my hours of leisure to the study of the English language, as also of American Divinity. Latterly, I became the co-editor of a German religious paper, the "Licht-freund" (Friend of light) printed at Hermann Mo. (a paper which — by the by — I wish would be read by all Americans conversant in our language.) I flatter myself to have done something in my sphere of action, for the religious emancipation of a portion of my fellow citizens. But I could not content myself with only being an apostle of freedom to those of my own tongue, while I saw the evils of *Sectarianism* augment every day amongst my American brethren. I therefore resolved upon making public my ideas on Religion and Christian-

March F

ity, in a manner intelligible to all, and commenced with publishing a pamphlet in German, using the plainest language possible. Meanwhile I was busily employed to compose a similar little work in English, which, however, I found myself under the necessity of altering, mending, enlarging and writing over again several times, in order to give it all possible perfection. My idea was to have it printed in one of our Western Cities. But here I met with serious difficulties. Booksellers generally would not have any thing to do with the whole concern, from fear to offend their orthodox customers, and myself, living secluded in the country and being no business man, could do but very little, for the propagation of the book. Besides, some friends of mine, better acquainted with these things, assure me that such works must proceed from the East, to get a wide circulation, and that there is no place better suited than your city — Now, my polite request on you is to inform me, if there be any suitable man in Boston, willing to undertake the publication of my little work, and on what conditions. The title is:

"On Religion, and Christianity, Orthodoxy and Rationalism, an appeal to the common sense of all, who like truth better than error".

and under the following heads:

"Introduction: — First principle. — the Bible, and how to read it: — the Old Testament in particular: — the New Testament and its writers: — the genuine doctrine of Christ: — Jesus Christ: — Christianity degenerated; — the Reformation; — Rationalism; — on Revelation; — on Miracles; — the holy Ghost. What is Religion; — on Providence; — on Sin, its nature, origin and consequences; — on English and American Theology; — final remarks".

I design to give an abstract of modern German Theology to my readers together with my individual views on the most important subjects of human knowledge. The whole will fill three or four sheets in common print.

This is rather a preliminary inquiry: for I would not risk the manuscript or the expenses of sending it so far, without some hope of attaining my object.

I must beg you to excuse the liberty taken. I would not consider myself justified in putting you to so much trouble, if only my private interest were concerned. But in this, my own interest is rather that of all friends to truth, to the cause of religion and to their fellow men's spiritual deliverance and welfare — At any rate it makes me happy to have an opportunity of getting into communication with a man whom I heard so highly spoken of.

Accept, Sir, the assurance of my high regard.

Yours most truly.

Frederick Munch.

Munch Fr

Warren Co. Missouri Nov 12. 1846

Dear Sir.

Your esteemed letter of Oct 12, has given me great satisfaction. Frankness and confidence belong to my very nature: but in these I was so often disappointed, that not without some fear of being so again, I address myself to you – By what I conclude from your letter, as also from your interesting pamphlets, I entertain not the least doubt that we are united ~~by~~ in our views and tendency, although we may have arrived at the same ends by different ways, yet driven by a kindred spirit. You are the first of the sons of the new world, with whom I find myself in this agreeable harmony. –

Of all the German Rationalists, none is more explicit, consistent and thorough than Röhr in his classical work "Briefe über den Rationalismus". De Wette inclines rather to mystical notions – In my opinion, Theology must hereafter go hand in hand, with Philosophy. By the latter I understand chiefly mental Philosophy, which develops to the observer all those wonderful faculties that make ~~a~~ man an intellectual and moral being and constitute his connexion with the invisible world, showing that all true religious ideas are innate instead of being – as Superstition has too long asserted – infused from without. Sound Philosophy will at the same time disarm Orthodoxy of its blunt weapons, and discover the hollowness of Materialism, against both of which the friends of mankind should combat with indefatigable zeal –

Some time ago, I made a trial to get into a professional connexion with the Unitarian preacher at St Louis Mr Elliot (probably known to you) whom Dr Follen had formerly recommended to me. But I found his views rather too narrow, and he seemed disinclined to continue our intercourse.

Hereby you receive my manuscript – by a friend of mine at Jefferson City, in whose hands it has been for better than a year, which circumstance prevents me from giving it a last review; the desired biographical account is added. It is my wish and request upon you that, before the printing is commenced, *you go through the whole*, full liberty being given to you to strike out what you think superfluous, and alter such expressions as may be found less proper or clear. If I had *your* book at hand, I might perhaps be induced to strike out in mine, what may have been said by you already. But let the *truth* be said *twice* and more; – it will yet be hard enough to make people like or understand it.

Perhaps you will perceive that as I progressed in writing, I at the same time improved in my English style. Upon the whole it is a matter of great difficulty to express to our own satisfaction our ideas in a language other than that, in which we had so long been used to *think* –

I leave it entirely with you to settle conditions with the printer or bookseller; all I desire is, to have a reasonable number of copies (in proportion to the number printed) sent free to me to St Louis – the more the better. When printed the little book must be sent to the principal places of our Union. I hope for a considerable sale in the West – Time demands that the friends of

March 7

rational christianity, of whom there are thousands among my countrymen in this land, should unite as one party (not as a new sect,) regardless of the difference of language, in order to form one strong phalanx against the pretensions of the so-called orthodox churches. Our common aim is to establish what you call absolute Religion (universal, rational, or natural religion) — Christ being considered as the great teacher of Rationality; as our Model-man (beau-ideal of moral perfection) our glorified friend and brother. I remember an excellent passage in one of Dr Follen's youthful songs:

"Ein kannst du werden, wie du ein John der Erden war auch der Menschensohn".

What do you think about establishing a periodical religious paper in English, devoted to the principles of Rational Christianity? — another "Friend of Light? I have long wished to see some such paper started — I would have tried it myself, but could find no one to assist me. I am still willing to offer what little I can do, — and many of my countrymen in N. York, Philadelphia, Cincinnatti, would cheerfully aid in such an undertaking.

Respecting our political views we may perhaps differ, owing to the difference of our point of view: but that is no matter. I detest war as much as you do, but as a last resort it may — even in our century — sometimes be inevitable, and I dont know if we could with propriety avoid the present Mexican war. The annexation of Texas is in this section of the country considered by no one as a scheme to extend Slavery, but as the means of enlarging the area of freedom and civilization. Be that as it may, it is at any rate a correct maxim, that also our *public* measures should more and more be adapted to sound (absolute) or christian moral principles. But, alas! looking at the low standard of the moral, religious and political state of the vast plurality of men, can the present generation justly boast of being more than at best half barbarians? I would be highly glad to have an opportunity of getting personally acquainted with you, but cannot possibly leave my home, I hope, however, to keep up some sort of communication with you. My heart is full, I have a thousand things which I long to speak out to such as understand me – You will oblige me by an answer at your leisure. I remain truly, respectfully,

Your sincere friend.
Frederic Munch.

Rev. Theo. Parker.

Marthasville, Warren Co. Decr 29. 18

Dear Sir,

I am glad to learn by your last esteemed letter that my little German pamphlet has been satisfactory to you. I never doubted but that I am better qualified to express my thoughts in my native language, than in one which I have so late applied to. Besides, the "Treatise on Rationalism", was properly calculated for the wants of the *Western* people, the only portion of our American population that I am acquainted with. The little work will probably sell better here, than as yet it did at so distant a place as Boston, where as you observe, people can hardly be made to believe in my existence. Circumstances (the illiberality of the Western press) compelled me to turn my view to the East. — So diffident was I of my own capacity, that I repeatedly tried to induce several men, fully competent (for instance the Unitarian preacher of Saint Louis, Mr Elliot) to unite with me in the publication of some such work, but never succeeded. Perhaps I would *now* be better prepared to write the same book, than I was 2 or 3 years ago.

It is still my impression, that a *periodical* religious paper, edited under the auspices of a liberal and learned North-eastern man *like you*, and aided by as many of the enlightened writers of the country — Americans and Germans — as would be willing to contribute thereto, must turn out to be as well and profitable as the most important literary enterprise of our time. All different shades of opinions are already represented in this country by periodicals in the English tongue: the Rational-creed alone, it seems, cannot enjoy the same just advantage. × × × × × × × × ×

I see your "Miscellaneous Writings" advertised in the American Almanac, and would be glad to get those of them which I do not already — by your kindness — possess.

You would bestow a great favor on me — who do not so frequently see English handwriting — by writing a little more distinctly: it took me many hours to decypher your letter.

Yours in esteem and friendship.

Frederic Munch.

Munch F.

Marthasville Warren Co Mo Aug 18th
1849.

Dear Sir,

+++++++++++ On the first Sunday of this month, I have delivered before a congregation of German Rationalists, a sermon "on the day of fasting, humiliation and prayer, set apart by President Taylor" and frankly expressed my opinions of the impropriety of this practice, as being contradictory to the advanced spirit of the age, and particularly to all proper notions of the Supreme Being. That sermon was received with more than common approbation, and I doubt not but that thousands will agree with my position on soberly reflecting upon this subject. Perhaps it would do some good to have that sermon translated into English and printed. The translating I would not like to do myself, since I am well aware, that my ideas will lose a part of their force by being rendered in a language not entirely familiar to the writer. I am willing to transcribe the sermon legibly in English letters, and transmit it to you, if you would do or provide for, the translating and publishing. If you should not agree with my proposal — from whatever reason it may be — it is unnecessary to trouble yourself with an answer — My only object, is to do what I think to be my obligation towards my fellow men, while I have already more than enough to do to provide for a family of eight. +++++++ With high regard, yours most truly

Frederic Munch

North J. W.

From J. W. North. Northfield, Rice County. M. T.

Northfield, Rice County. Dec 16th
1856.

Rev. Theodore Parker.

Dear Sir.

Having understood from your friends that you are ever ready to impart instruction to strangers, as well as to those of your own congregation, I have thought for a year and more of writing to you, and asking for some of your works, that are not often met with in our locality.

Enclosed I send you ten dollars which I wish to be applied in payment for such of your works as you will have the goodness to send me by mail or by Express.

Before coming to Minnesota seven years ago, I heard you preach once in Boston, and heard you lecture in Syracuse, and heard much of you through our mutual friend Rev Samuel J May.

But it has taken me a long time to throw off the trammels of what is called orthodoxy, or I should not now be as ignorant as I confess myself of your views and writings. Yet ~~I am~~ trust I am now prepared to receive *truth* of any kind.

I would like to learn your views of the *Bible* — of *depravity* — of *Christ* — of the *course* and *consequences* of *sin* &c. as far as it is convenient for you to send me articles on these points.

I would like some light on the *history* of the Bible,

i. e, *When* and *how* it *all* came to be regarded as an inspired volume. The History of the Council of Nice, and other history concerning the Bible, I have not within my reach.

I have Studied in College the usual orthodox arguments and evidences of the authenticity of the Scriptures: but there is something still beyond my reach.

The inquiry arises in my mind: ought a single sentence of Paul, or any *old testament writer* to compel us to throw away our own judgement, and adopt what we should otherwise think absurd: or should we seek to reconcile the crude sayings of a darker age, with the well settled knowledge of the present? —

Do not think that I would disparage the Bible: I was educated to believe ~~that~~ every word and letter of it inspired: To believe that man is *totally depraved* and that Christ came into the world *simply* to *die* for him.

But I have learned to believe that Christ came "to bring light into the world", and that there is much natural goodness in man.

I am now seeking for more light: and there are many more like me in our new and growing village.

We have a public Reading Room which I would like to supply with some Religious Reading: We also have one of the best regulated Lyceums I ever attended and our last discussion was upon the following "*Resolved that Religious creeds have been productive of more evil than good.*" — It was decided by the audience in the affirmative. But do not think therefore that we are an irreligious people. We have three Religious Societies in our Village, of forty families; and though our Town is now a year old, we have not a Grog shop among us: but we have one of the best Schools, and one of the best School Houses in the Territory.

I have written you thus at length not to consume your valuable time: but to let you know the "symptoms of the patient." — Have the goodness to send me such a prescription as you think I need; and be assured that such books as you may send me will be carefully examined by my wife, as, well as myself: and I hope we may find in them a better Theology for our children, than that in which we were educated.

If your Magazine is still published let me subscribe for that too.

Yours truly

J. W. North.

I have tried hard to get Mrs Childs' Progress of Religious ideas in all Nations: Can you help me to it? I have sent to New York for it, and failed.

St. Paul, Feb. 5. 1857

Dear Sir,

I take pleasure in acknowledging the receipt of your line of Jan.y 4th and also the books mentioned in your bill. — Enclosed I send you the one dol-

-lar which according to the bill is your due.

Having to be here most of the time since your books came to hand, I have had but little opportunity to examine them. But from the examination I have been able to give them, I think they are just what I need. I am greatly indebted to you for sending them so promptly. Should you at any time have books that you think would be useful to me, I would esteem it a favor if you would send them with the bill, and I will remit the money most gladly. Two of my friends at Northfield already want the same set of books that I have received. They expressed to me a strong wish to get them. Whether they will send as I did, I do not know. I hope we may yet have a Bookseller, that will furnish us with such books: and I very much wish that we had a minister that would give us something beside a repetition of obsolete, sectarian dogmas. We have souls here, who thirst for real living practical truth: and when it comes to us in the direct and forcible manner in which you present it, it is to some of us a rare luxury. — And yet I cannot say that I can agree with all your views. It is a long leap from my position to some of yours: and yet by slow progress, I am by no means sure that I shall not fully adopt your views.

As to miracles: I was forcibly struck with the fact, when in college, that the number of them, recorded in the heathen classics, far exceeded those recorded in the Bible. And yet for fifteen years I believe I have never spoken of the fact to a living being, and hardly dared to think it to myself. But I see I am troubling you with a long letter, when I only intended to write a line. Excuse me

very sincerely Yours.

J. W. North.

Olmstead F. L.

From Frederic Law Olmstead. New York.

321. Broadway Novr 6th. 1856

My dear Friend.

It is enough to make one weep with happiness to see the spirit with which our party here meets its — failure to elect Fremont.

On the very night of the election, before the result was known, at our meetings, the determination to continue the battle — if we were this moment defeated, was enthusiastically manifested.

The very next day several of our clubs resolved to continue their organization, and every one was repeating the words of the true Tribune — "It's our Bunker Hill — Yorktown is before us!

In the evening I found Elliott arranging a scheme for weekly lectures on politics to the working men of the different wards, and Dana plotting a grand scheme of great lectures during the winter —

This morning Kapp told me that the German Convention had met and resolved by large majority to continue their organization perfect; only the mercenary rascals who had been in the way during all the campaign being disposed and having leave to withdraw — the vote was 21 to 7.*, and immediately afterwards it was resolved to begin immediately a thorough system of educating the poorer and more ignorant Germans, to oppose the tyranny of slave holding capital.

To night I met a great procession in Broadway

I supposed them triumphant Bucaniers, but on stopping to look, was hailed "Fremonters fall in!", there was no music, no torches, only one banner, with the word "Fremont. We went to Fremont's house - he was not at home, and after cheers the crowd followed the banner to a hall in Broadway which was immediately filled. Capital speeches were made by men, new to me, and an hour afterwards, I left an audience cheering in the most enthusiastic manner the sentiment "Our work is well begun"

I dined tonight with Delane who repeatedly said to me that the greatest pleasure he had had in America, was his ride from Boston to Albany — As I was leaving he said — "There's one favor I want of you before I leave — I shall sail next Wednesday — before I go I want you to charge yourself to procure for me if possible a complete set of all the publications of Theodore Parker".

The two you gave me at Boston, I then gave, one set to Phillimore (the special correspondent), the other to Delane — These he says he has given away to a lady in Canada, whose request he could not deny.

Will you please give an order to such publishers as is necessary to send immediately to me in care and to the charge of Dix, Edwards & Co.

Delane told me that your religious service was the most interesting he had met with, and the only thing he had himself written about for the Times —

Olmstead F. L.

What for Kansas? I want contribution boxes at the doors of all our churches, theatres, in all our restaurants and grog shops — "for the aid of our friends in Kansas" — This of course as a minor detail — We want also dime subscriptions — and "penny a week" school contributions &c — and let the churches let the heathen go to the devil, if God wills, while this continues.

Yours cordially,
Fred. Law. Olmstead

* 7000 German votes in the city for Fremont. In many districts the only sign of efficient organization was German — Only Germans distributing votes at my own poll.

From Wm. H. Oram. Terrebonne. Lower Canada.

College Masson
Terrebonne (L.C.) 1st April 1855

Rev. Theodore Parker, Boston Mass
Reverend Sir,

Were I to listen to the feelings of delicacy and pride, which strive to oppose my asking for aid, and of a stranger - you would not receive this: but the considerations of necessity are paramount - and I am forced to crush my feelings of pride and delicacy. The writer is a young man 19 years of age. Five years ago the 17 of last month, I was received a member of the Catholic church - by baptism, from a clear conviction of duty, and in opposition to the wishes of my dear parents - who reside now, and then lived in the city of New York - the place of my birth, as well as of theirs, An infirmity (hip complaint) had given me a serious frame of mind - and though young I was led to prefer the will of God and Truth, to that of Men. My first attendance upon a catholic service was at the early age of eleven years. A fine imagination made me continue to frequent this church - and notwithstanding the remonstrances and threats of my parents, who finally fearing the consequences - resolved to withdraw me from Catholic influence, and placed me at a boarding school of the pilgrim stamp in the town of Monroe - Connecticut. There I continued

Oram W. H

for fifteen months - at the expiration of which time, I returned to New York. I was then thirteen years of age. Although I had been for so long a time away from every thing Catholic, I had not been home a month, before I went as before to the Church. This desire proceeded then from a youthful imagination, more than from calm reason: but I believe that God employed this faculty of my being, to bring about my future conversion and Salvation. I made the acquaintance of several catholic friends - and among others a converted minister who had occupied his station for upwards of twenty years. Unknown to my parents, I visited them and read with avidity the books pertaining to the Catholic and protestant controversy: until at length - at the age of fourteen and six months, I came to the conclusion that the eternal welfare of my soul depended upon my embracing the Catholic religion. My action was based upon the conviction that the Roman Catholic Church, was the church which Christ established;
1st was much as it had existed from the beginning -
2d as it claimed, and justified by her consistency, her claims to, infallibility - and 3d because of the uncertainty of private judgement as a rule of faith. These and other reasons, which as I have increased in years have been confirmed, induced me to take a step which has cost me so much: but which I humbly trust, will not be unrewarded in heaven.

The opposition of my parents formerly, gave me to understand, that I never could be baptized with their consent, and fearing the consequences of an overt profession, my confessor the Rev. Père Cauvin of St Vincent of Paul's Church in New York, baptized me secretly: My secret could not remain long hidden — and a circumstance happened which obliged me to commence to take my cross. By accident I found myself in company of Mgr. Hughes, who knowing my case, censured the conduct of the priest in baptizing me secretly — and bade me declare my convictions forthwith to my parents. I obeyed — not without reluctance, for I knew how bitter my cup would be: but I had counted the cost — and God enabled me to present myself as a victim. This action was followed by the tears of my adored mother (God bless her) — the persuasions and threats of my beloved father, and by a series of persecutions, which ended in my leaving the place of my birth — sweet home — with all its cherished recollections, and dear loved friends — for a land of strangers. This happened on the 29th of August 1853. I went to Sandwich, Upper Canada where I staid one year — as a teacher — and at the end of my engagement there, I came here as professor of English in the above named college. My object in changing was the facilities of improving my knowledge of the French tongue, which the intercourse of the French Canadians would offer. As my father had told me never to darken his doors — while marked with "the beast", as he said — and never to look to him for aid, I had resolved to take him at his word, which probably he intended rather as an intimidating threat, than as a command. I correspond with my sweet mother — but never receive any aid — as I would not. My father thinking to make me relent by necessity. My infirmity renders me totally incapable of manual labor — and I am obliged to pursue this vocation, and failing in this, no other alternative is left me, but of either becoming a public charity, or of returning to a house of persecution. My salary here in common with my ten professional brethren is but £10 a year, with board. This is owing to the poverty of the College — which has not been long established. Since I have been here I have expended upwards of my annual salary — which leaves me in a very unpleasant predicament. You will appreciate the truth of what I say — when you learn that in travelling, by a misdirection — my baggage was lost, and consequently, I was obliged to expend a great deal for clothing — and besides, I have been sick a great deal — which has proven an expense. I am in a broken down state of health, owing to my infirmity, and the continued excitement of my mind — which has destroyed my peace. I am unable to discharge my duties satisfactorily on that account, and feel myself more a burden, than a benefit to the institution. The director — and professors are very kind, but they are not able to aid me pecuniarily, as I could not resolve to ask personally, alms. I intend to stay here till the end of the scholastic year — July: but then what shall I do? I shall be in a deplorable position without health — or money or place — I thought if I could collect enough to entertain me for a year in a Seminary where I might quietly pursue my Studies — I might be able to repay my benefactors afterwards. I intend writing to several who like yourself are noted for your deeds of benevolence —

The Hon. Gerrit Smith has just sent me six dollars, and I feel doubly thankful. You will say — how do I know that his lamentable story is true? — Where are the proofs? Sir, the story of your renown as a sympathizer with suffering humanity, is not truer than each word which I have said. I have letters, but I fear to send them by the mail, as I might lose them, and as no one here is in my secret, I cannot get them copied. I have often listened in former times to your brilliant eloquence under the dome of the Tabernacle, and your reputation as one who loves to do good, and to relieve your suffering brethren — is not unknown to me. Therefore I address you in preference to others, who would only aid at the cost of my soul. "Cast your bread upon the waters, and you shall find it after many days". Do not run the risk of refusing a suffering being — because by chance you might be giving to a criminal or imposter. I dare not say that a person in rebellion to the to the voice of the Church will be saved, but I have the word of my blessed saviour for it — that a cup of cold water given in his name, will not be unrewarded. God bless you — and unite us in heaven — I have done my task — the issue is with your noble mind, and nobler heart — you will not refuse. You will ever occupy a place in my memory, affection and prayers.

Direct at your earliest convenience to College Masson Terrebonne — District of Montreal — Lower Canada —

Forgive my liberty, and believe me.

Your Afflicted and affectionate,
fellow brother
William H. Oram. Prof.

P. S. Excuse the grotesque and impolite appearance of my letter. I am so nervous, that I cannot present any thing better. I am studying in private the classics — W. H. O.

Orr J.

From John Orr. Comber Co. Down. Ireland.

"Comber Co. Down. Dec 10. 1857

Revd and dear Sir,

About a month ago I received from you a copy of your Sermons on "Theism"; and I was prevented replying immediately to the kind letter which accompanied the gift by certain engagements. We have established a "Ministers Improvement Society" in connexion with our body — "The Non-Subscribing Association of Ireland"; and I was called upon to write an Essay for it.

Revd. David Maginnis of Belfast — a brother-in-law of mine — has been giving with the assistance of friends in the ministry, a course of evening Lectures on Biography: Luther was assigned to me. I have found it necessary also on account of past neglect, to be more constant in the production of a new Sermon weekly. So that I have been exceedingly busy of late: and only now have I got leisure to acknowledge the receipt of your gift, which I value far more from its coming direct from you, than from its own importance however great.

Dear Sir, I am a young man not thirty years of age and consequently my Treatise on "Theism" is my first work. The Treatise was written in competition for one of the Burnett Prizes, which likely you have heard of, and which are very large — £1800 the first, £600 the second. I failed in gaining a prize, but had my

Orr J.

Book placed in a list immediately behind that containing the successful treatises. There were 208 competitors in all.

This large measure of success, which was more than I expected induced me to publish my Essay after making considerable changes in it.

When I was at college, I became acquainted with your works, and I may say to you, Sir, without any suspicion of flattery, inasmuch as personally, I am not acquainted with you at all — that I consider you and Emerson the foremost writers in America.

I have read almost every thing that Emerson ever wrote. About the first money of my own that ever I possessed I expended in buying your "Discourse on Religion". I must say, however — though at one time, I was nearer Anti-supernaturalism than I am at present — that your school of doctrine does not represent my convictions. Indeed Mr Maginnis of Belfast is the only thorough follower at least among ministers, that I presume you have in this country. In my own congregation, an influential layman, Mr Miller swears by you. Notwithstanding slight differences of opinion, I cannot but profess a great admiration of your writings: and I consider that you paid me a great compliment in sending me your volume on "Theism".

That I may not be considered a thorough egotist, I shall now make a remark or two upon the general state of our church in this country. You are aware, I presume, that Dr Montgomery is the most influential man in our Church, and that he is an Arian.

Orr J

Last year, in bringing forward a new "Code of Discipline" for our Body, he recommended two things which were thought by many to be objectionable — 1st the putting of certain questions in reference to the Savior and the Scriptures to the Candidate for license. — 2 — that a written statement of belief should be required of candidates for any congregation, by which the orthodoxy of their belief in the future might be tried. Dr Montgomery carried th first — and was thoroughly beaten on the second. I was Moderator of Synod, and consequently did not vote: but I was in favor of the first proposition, and against the second. Revd D. Maginnis was the great opponent of Dr M— in the discussion: and consequently received very hard hits — in fact, he was treated very badly by the Dr — The excitement however passed away, and good feeling had almost completely been restored among the ministers; when just a fortnight ago Dr Montgomery came out with his speech against Maginnis — garnished with its worst epithets — aggravated in virulence every in fact as scandalous a production as you have seen. And now here we are in a state of awful fermentation in a state of civil war indeed. Maginnis is preparing his reply: but even if he never replied, I am happy to say that the popular indignation in very many quarters against the Doctor's overbearing and insolence is such as to render the charges of the speech injurious only to their Author —

We have lately commenced a small monthly Periodi called the "Non Subscriber", which promises to be useful

Orr J

to our Body.

I feel great interest in the "Atlantic Monthly", to which I believe you are engaged as a contributor.

If I thought they would be of interest to you, I would send through the Messrs Neills, Belfast, a copy of Dr Montgomery's speech, and one of Magennis' Reply.

Believe me

Revd and Dear Sir,
Yours faithfully
John Orr.

Revd. Theodore Parker.

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Revd and Dear Sir,

Yours faithfully

John Orr.

Revd. Theodore Parker.

1836

From Dr J. G. Palfrey. Cambridge. Mass

Dear Sir,

I wish the Junior Claſs to read fifty chapters in the Early Prophets: that is, any where from Judges to Kings: They can begin with two pages a lesson, and you can lengthen the lessons according to your judgement. I think they can read this much in nine weeks, three lessons a week. But perhaps it may take ten or eleven weeks.

This finished, please to put them into the Psalms, and keep them there, (with shorter lessons) the rest of the term.

Please to keep a memorandum of the chapters read, for me, against I come back.

John G. Palfrey

14th Dec. 1835

Parish of Attakapas, Louisiana.
Feby. 18. 1836

My dear sir:

Your kind letter of Jany 23d reached me this morning, and gratified me, I assure you, in a very high degree. When I left home I thought that I should write, from time to time, to some of your company: but, though you would little suppose it, I have hardly found myself able to command the leisure, for frequent communications with my fam-

Palfrey J. G

ly and others upon necessary affairs of business. In the Southern country, one has to be long upon the road, in proportion to the distance travelled, and my stops in different places have been as short as the objects contemplated there would allow.

You, and our friends with you, will be gratified to learn, that I have accomplished happily the main purpose of my journey. I found my father in good health of mind and body, though otherwise bearing the marks of age, and I have had a delightful experience as you may suppose, in renewing associations with him, interrupted for twenty years, during which he has been descending into the vale of life, and all of my active life has been passed.

I thank you, and my other friends, for what you tell me of the good condition of the School. I believe I may say that I have had nothing which could be called anxiety upon that subject: but what you say, agreeably confirms my expectations. I shall have much to tell you all, at my return, of what I have witnessed, calling for, and offering abundant encouragement to, the exertions of the friends of pure christianity in the Southern portion of our country. For the present, we may well be content to waive the question, upon which there is an obscurity and a diversity of sentiments, — how far the spirit of our religion demands of us to labour in correcting the views of those who conscientiously maintain some corrupt form of Christianity. The truth is, there is a vast number of men, whose spirits, (sometimes with their own consciousness — sometimes not) are perishing or pining for want of just that influence which our views of religion would supply, and to the offer of which (so presented), they are, in a greater or less degree and in different ways accessible. Orthodoxy in all its forms, their reason absolutely rejects. Yet many of them know that they want something better than views bounded by this world. What they want they know not, but we can tell them. How often does one see here a fine mind, which is merely imbecile wreck, if not repulsive disorder, for want of the one regulating spring. How often does one mark a quick sense of character, which taking a misleading ~~sense~~ law of honor for its rule, for want of acquaintance with any better, runs off into all sorts of follies, and many sorts of hateful sins. The spirit to undertake the good work, for which providence has opened such a sphere, already exists to a laudable extent. We must pray more that the number of labourers may become better proportioned to its vastness. + + + + + + + + + + + +

From the more different points of view one has occasion to regard our work, be assured that the more do its greatness and excellence expand themselves before him. I thought I felt something of them before I came from home; I think I feel more of them now: and when I reach the place of my proper duties again, it will be my own fault, if the impression is not still strengthened. With love to you all, I remain, dear Sir,

thankfully yours

John G. Palfrey.

Palfrey J. G

U.S. House of Representatives 15th Jany 1848

My dear Sir,

Ever since I came back, I have been looking out for an hour's leisure to write to you. But it is no nearer now, than it was a week ago.

For the present I must give up the hope, and will no longer delay expressing, though but in a word, the choice satisfaction, I have derived from your recent contributions to truth, peace, and freedom.

Your paper on the Mexican War, I have read with the profoundest interest. It is admirable. Your letter on Slavery, I have not read, but studied. It will make the already lame monster of Slavery reel, to its downfall.

+ + + + + + + +

With grateful esteem, I am, Dear Sir,

Your old friend

J. G. Palfrey.

1853. March 21st

Dear Mr Parker:

I thank you for your kindness in sending me your masterly Discourse on Mr Webster. I have taken time to read it, and have read it with new admiration of your powers of analysis, of expression, and illustration, of your freedom in exhibiting a morbid anatomy, and your generous feeling for what was lovable, and what was pitiable in your subject.

You, with others of the time, are incorporating a new era in Biography. It will assume a vastly mo beneficent function than ~~before~~ heretofore. It will be made immensely to serve the cause of humanity by enforcing upon the weak and wicked great, a restraining sense of the doom which an earthly futurity is to pronounce.

Cordially your friend
J. G. Palfrey.

Cambridge: 1854. Jan. 27.

My dear Sir:

I am greatly obliged by the present of your volumes, in which I am sure of finding very much to admire and enjoy.

While I reject your distinctive opinions in theology, I do not, in consequence, become insensible to the merit or value of your masterly expositions, and inculcations of duty, and your excellent social and philanthropic services: nor can I ever cease to think with pleasure and pride of the relations that have subsisted between us.

With affectionate respect, I am Dear Sir,
truly yours
John G. Palfrey.

Palfrey J. G

Cambridge: 1855, Nov. 14.

My dear Sir,

I thank you heartily for your "Defence", which I have now read through. Its great ability and learning cannot fail to tell. It is a treatise fearful to read. It is hard to believe, but it is harder to deny, that we have so soon insensibly slid into such disgraceful abasement under a judicial tyranny.

I do not cease to lament that you had not opportunity to face the Court.

Truly, dear Sir,
Your friend and servant
John G. Palfrey.

Extract from Dr Palfrey's letter to H. Ware Jr.
Dated St. Martinsville. La. Feby 16: 1836

"I thought to write you often, & sometimes to our young friends of the school. Pray tell them so, with assurances of my constant wishes and prayers, for their welfare. I am able to do little more in the way of correspondence, than to keep my family apprized of my condition. When I move, it is rapidly. When I stop, it is tired, and in a crowd, and at the mercy of visitors. I have not been stationary, until I came here, and here I am, as busy as the hen, in the proverb, with the one chicken. The one chicken in my case, is my father. I came to him on the 13th inst, and next week shall leave him, so that I give to him all the time between his downlying and uprising, which are cotemporaneous with those of the poultry."

From Seth C. Parker. Peru. Huron Co. Ohio.

Peru. Huron County Ohio. June 1st 1852

Rev. Theodore Parker,

Dear Sir.

I have long wanted to open a correspondence with you, as I have seen many hard things said about you in the Prints, and by many of the old *Stark* *Stile* *Class* both in Church and State, that I supposed you must have given them some plain old Fashioned truth, or they would not have "roared so stoutly". Except some two or three Pamphlets, I have never seen any of your published works. I learn that your works have lately been published in Boston. I should be very much pleased to obtain them, but how can I, is the question. I should like to see a copy of the Christian Examiner of Boston – altho an humble Free Will Baptist Minister for 14 years, I want to become more familiar with naked open truth as taught in the Bible. but also in Nature and Nature's *God*: from what I have seen of old superstition and her cruel workings, the deep seated prejudice of far too many of our great men both in and out of church, and the course they are pursuing to crush liberty of thought to build up old Dogmas – and to suppress truth – I must say my faith in much of the Modern Orthodoxy, is very small –

I love to read and try the works of men by the

Bible; notwithstanding many defects in translation &c, the Sermon on the Mount, stands out in full Moral Grandeur, and will to the end of time - and when the time shall come, that the professed Church of Christ, will carry out the blessed principles there taught, our world will see such a morning dawn, as never yet has shone on this wicked race of Morlats.

I write in poor health, having been quite unwell a few days past. Please let me hear from you as soon as convenient.

Yours for God and his truth.

Seth C. Parker.

Peru, Huron County Ohio, Jan. 13. 1853.

Dear Sir,

Your letter of last June 4th was duly received - not having anything very particular to write, I have delayed until now -

Having seen your discourse on the death of D. Webster, in the N. Y. Tribune, and being somewhat struck thereby, I am anxious to let you know, that said discourse is doing a good work in this part of the country: it has cleared the Hunker Fog from many minds and let in the sun-light of truth - If you ~~could~~ can send me the Discourse in pamphlet form, you would greatly oblige me, as I have your discourse on the death of J. Q. Adams, on the State of

Parker S. C.

the Nation. and one before the Onondaga Teachers on Education.
I see you refer to other discourses, as one on the death of Channing — if you can send me any that I could have bound with them that I have, I should be very thankful.

You enquire as to what family of Parkers I belong. where I came from &c —

I was born in Cayuga County. State of New York, where I spent the first 17 years of my life — since which I have lived in Ohio — my Fathers name was Thomas — his Father's name was George — they were from Rhode Island — My Grand mothers name was also Parker, altho, in no way related to her husband, but by marriage — the family of Parkers on the side of Grand-mother have many by the name of James — it was quite a family name. She had a brother by that name, a man of considerable talents, but finally fell in with the views of Jemima Wilkinson near Penyan N. Y. — On my Grand Fathers side, they were mostly plain unassuming men — a few public men, and generally speaking honest and laborious, and well-to-do in the world —

One thing I wish you to understand, that is, that I claim no relation to Dr Joel Parker of Philadelphia

Please let me hear from you as soon as convenient.

Yours in the bonds of love
Seth C. Parker.

Pavatt S. C.

From S. C. Pavatt, Camden, Benton Co. Tenn.

Camden. Benton Co. Tenn
Feby 22d 1854

Rev. Theodore Parker.

Sir. By accident I fell in with your work entitled Discourse of Religion. It has made a considerable impression upon me for the reason that I have never seen anything that is so much in accordance with truth and a sensible Religion. You must know that we here have only one opinion upon religious subjects, and the leading dogma is, that the Bible every word of it is an inspired book, and by no possibility can there be a mistake in it — If any one shall deny the fact, he is at once turned into Hell, with all the nations that forget God — Now before I saw your book there was always something so revolting to my feelings and sense of justice and propriety in giving implicit credence and faith to many things recorded in the Scriptures, that I had no resting place — much contained in the book, I could not believe, and then to say I did believe, what my judgement condemned was a Species of hypocrisy, that was no way satisfactory to me.

You have done me a great favor in relieving my mind, from many difficulties — placed where I could have only one side of the subject, I have been set down as an infidel and of course meriting nothing but an eternal hell. No begin to look up and see things are not quite so bad as our Orthodox Preachers would have it — for you must know our theology here is of the old fire and brimstone kind.

You are further known here as an abolitionist, and you receive a very fair proportion of abuse from all political parties, besides religious denominations — taking it all together, you have excited my admiration and curiosity. I want to know something more about you and your works. Therefore if there is any Literary paper published in Boston, entertaining your views, I wish to become a subscriber to it — further, I wish to purchase all your works except the book I have, so that I may be able to fully understand the ground you occupy.

If you will send me a list of your works with the price together with a specimen No. of such a journal as advocates your views, I will immediately remit the money for them.

I am, very respectfully yours,
S. C. Pavatt.

P. S. would it be too much to ask for a catalogue of such books other than your own, that you would recommend?

P.

Pearson R. T.

From Rev. R. T. Pearson. Dobbs Ferry. West Chester Co. N.Y.

Nov 13th 1852

Rev. Theodore Parker,

My dear Sir,

New York Tribune 31st ult. was put into my hand yesterday. It contains your sermon on "death of Webster". I have read the sermon carefully. It has entered my heart. I cannot rest without a copy. I know not where to look, except to Boston where you are. This must be my apology for the present obtrusion. All else that I have seen on Webster savours of prejudice and falsehood. I am an Englishman. I wish for a correct estimate of Great Men. Webster was a Great Man. I think you furnish the desired estimate. Can I trouble you then for a copy of your sermon?

I confess to obligations incurred when at College in England, in the reading of your published teachings on Truth and Religion. I desire to be held your debtor in this matter also. I am a Young Man; though a Husband and a Father. I am an infant in knowledge, though a Public Teacher. My uncertainties are pressing. My aims are honest and my motives simple. There are a few 'Great Teachers'. At their feet I would sit. I sometimes venture a word amid the din and discord: but. conscious of my inadequacies and withal too fearful of wounding those I love who think there is only one way to the True and the Good and that through old Creeds and Formularies, I seldom speak so much, as you now read, concerning my inner life.

Please address

Rev R. T. Pearson. Dobb's Ferry
West Chester County. New York.

and believe me, with much respect,

Yours Sincerely,
Robert Thompson Pearson.

Nov. 13th 1852.

Dobb's Ferry. West Chester Co.
N. Y. 17th Nov. 1852.

My dear Sir,

Your "Sermon" has this moment reached me, and the note accompanying. Before I read it again, I must thank you most sincerely for your kindness in granting me this favor, and promising me your Sermon in more enduring form. I shall then be enabled to supply certain of my Friends in England with a Copy.

Out of the sixty souls with whom I had intercourse during my college life, only two could sympathise with my experiences, and to them I can afford no greater treat than your sermon will furnish. They are in the Ministry — aiming at the good of their fellow-men, though abundantly dissatisfied with many of the dead forms, to which they have in some sort to submit

We do not however disgust the lovers of obsoletisms by decrying their preferences and prejudices, whilst we have nothing to present, which they could be made to consider an adequate substitute.

We quietly and meekly *feel* after Truth, and seek for it in all quarters, and prize especially the opportunity for a few moments converse with a "big brother" —

Is this the way?

During the last few days, I have been sadly tossed, but light shall yet break through the gloom. I will go on doing all the good I can, and getting all the good I can. I hope you may find time to say a word or two, when you favor me with the Pamphlet.

I have been struck with the Justice! (save the mark) of several critiques on your Sermon. These only prove, however, that Truth will always be opposed, and by those, who understand it not, or relish it not, given in mutilated bits, and with absurd comments, as is signally the case in this instance.

Many of your Editors seem to me to put forth all their powers, in lifting up their Favorites, — Capernaum-wise, to Heaven itself — only in many instances, to see them cast down to Hell, by the mere passing breath of Truth.

Perhaps I write too freely, and this time through haste very illegibly — but Genius is generous. As it cannot be flattered, so it cannot be offended at the free speech even of the weakest.

I will not further trespass upon your time, but remain

My dear Sir,

Yours respectfully and affectionately.

Robt. Thompson Pearson.

The

Revd. Theodore Parker.

Dobbs' Ferry. West Chester Co
N. Y. 18th March.. 1853.

My dear Sir,

I thank you very heartily for a copy of your sermon, received yesterday. I wish I could make you some gratifying return, but I know of nothing, except that the reperusal has given me a clearer idea of the subject of the discourse, and a higher estimate, not only of your intellect, but of your heart. I have read the criticisms on your sermon, and am stimulated by the bravery with which you stand and receive their pointless shafts. I feel that the freedom with which I have addressed you in my notes, demands some apology — but the truly great need not to be approached with the heartless formality, and rigidness of etiquette. I expect to leave this place in a few weeks, for some other locality — if I should ever come to Boston, I shall take the liberty of calling upon you: should I never enjoy that pleasure, I hope we shall meet in other states of being, where the doubts of this state will be dissipated, and those who *sincerely humbly* and *perseveringly* follow and love the good and the true, so far as these are ascertainable, shall enter into bliss and security —

I am, my dear Sir, respectfully and affectionately, your fellow-traveller thro' the world's great maze.

Robt. Thompson Pearson.

Pendleton H. N.

From Hugh N. Pendleton, Jefferson Co. Virginia.

Jefferson County. Va. Nov 2d 1855.

Sir,

Your name has been prominently connected with the subject of emancipation, and I take the liberty of addressing you on that subject, so far as I am personally interested.

I am the legal owner of thirty three slaves: and I have long been desirous of emancipating them, particularly by transferring them to Africa. But I am now stricken in years, (being over 55,) and my wife has always been in feeble health: — and, — like most Virginians, we are dependent on the labor of slaves. These slaves were inherited by my wife, save three, whom I purchased, to prevent their separation from their wives and children. I have no hesitation in affirming my right, even in a religious aspect to hold them; — but I know slavery to be a great social evil: and I wish, if possible, to give these slaves their freedom.

I therefore make this proposition to you, as an active friend of the race: — If any one or more persons will raise a fund equal to one half of the value of my slaves, and secure it to me, I will relinquish the other moiety and emancipate them. They are very valuable, and would be valued at, probably, $16000. This surely is as great a sacrifice as could be asked. If the proposition be favorably entertained, the details can be easily arranged.

The slaves are greatly above the ordinary level of their race. Nearly all of those grown have been taught to read, some of them very well: and all the children old enough are occasionally instructed. Their morals are also of a high order for slaves; and I have never had cause to suspect dishonesty or want of sobriety in any of them. For information respecting myself, I refer you to Bishop Meade of Virginia, or to Revd Wm D. Hanson, of Princeton. New Jersey. Should you take interest enough in a meritorious class of colored people, to take steps to carry out my proposition, or should you want further information, please let me know.

My address is Summit Point, Jefferson county Va.

Your obt servt

Hugh N. Pendleton

Revd Theodore Parker

Boston.

Perry J. C.

From John C. Perry. Kingston.

Kingston Dec. 7th 1855

Mr Parker,

My Dear Sir,

I desire in a confidential way to communicate to you certain facts connected with the second lecture delivered before our Association last evening by Rev Dr Bethune of Brooklyn. I do it at the request of all who are acquainted with those facts, and as a simple act of justice to you—

A certain member of our Committee being connected with the Dutch Church, insisted we should invite Dr Bethune to lecture in the present course, and asked the privilege of inviting him personally himself. The Committee finally consented in hopes that it might be the means of getting out a certain class of our citizens who were never known to attend a public lecture except it related to either Holland or the Dutch.

On being invited, the Doctor stated he would be happy to gratify his friends for the moderate sum of $50 and expenses, but he saw one difficulty in the way; and that was, that your name appeared among the list of lecturers. He could not be so sinful as to lecture in a course with you, or in other words he considered you an Atheist; And for this reason he could not lecture on the same evening of the week or in the same place. Without returning to consult the rest of the committee, the said Committee-man then allowed the

Perry J. C

Doctor, to select his own time and place, and yesterday evening (Thursday instead of Friday evening) he held forth in a Dutch Church, instead of the Court House, where our lectures are usually delivered. His subject was, Holland and the Dutch, and his remarks, of course, greatly tickled the ears of that particular class, while by far the greater portion of the Audience, declare they never were more intolerably *bored*.

We labor under this difficulty: we have in this place a few old Dutch Aristocrats left (and but a few, thank Heaven) who seem to entertain the idea that the Almighty had no hand in creating any portion of the human family, who cannot trace their descent directly from Holland. And hence except a lecture relates to that particular Subject, they do not consider it worthy of being listened to.

Now in conclusion I wish to say, it was the unanimous wish of the Association that you should be invited to lecture for us during the present season, and we consider that we have been very fortunate in prevailing upon you to come so great a distance to gratify our wishes — If you have no particular objections, therefore, and can make it convenient to lash those *old fogies* a little, when you lecture here, you will afford your friends much gratification, and oblige the members of the association, who feel that the Doctor's conduct was alike uncalled for on him and insulting to them. Very Respectfully

John C. Perry.

Rev. Theo. Parker.

Phillips J.

From John Phillips. Eastham.

Eastham April 10. 1856

Rev. Theodore Parker.

Dear Sir. Having read many of your discourses: and having formed a much higher opinion from them, of you: than you may have formed of yourself. I have ventured to address a letter to you by way of wishing you a God speed on your own peculiar way: and of asking you some questions concerning the character and attributes of the Creator as they are revealed to your understanding through the works of *creation*. For I perceive Sir, that you must rely as much on the revelations of God. that have been manifested to you through the study of His living works, for your knowledge of Him and His Attributes, as on the teachings of Moses and the Prophets. Or you could have never imbodied such Principles and ideas as appear in your published Sermons.

I feel it of the highest importance to know God, as far as He may be known by subordinate Spirits like ourselves: To know Him aright, and to know ourselves aright, will make manifest our Relations and Obligations to Him: and greatly increase our own happiness, and confidence in His Protection. I have studied the Bible: the Old Testament view of God in many particulars I honestly reject: and the New Testament views are to me quite imperfect, as they are translated to us. The systems of Theology founded on them are some of them more objectionable than the Bible views from which they have been drawn. There is not one amongst them all that collectively pleases me.

I have therefore gone to His Living Works and Nature. I have taken with me a first assumed truth to which the whole must be conformed, whatever may be sacraficed of Scripture, Theologies, or my own preconceptions on the subject. This first Truth is, that God is good, not merely to Himself, but Benevolent to all creatures that He has made sensible to the Laws of pleasure and pain: Good and evil.

To this one supreme truth, all other Attributes must be conformed or subordinated in our minds. Now Evil is known to us, to as positively exist as Good.

If evil is a designed institution of God. then a supreme good could not have been the great and highest end of Creation. But if evil was not designed by God, but was a necessary condition of creation, and a Necessity that could give character to God's system of Creation, must exist independent of creating Power.

All systems of Theology except the Bible, refer all other existences to the lone God: if we except the Pelagians and Gnostics.

No Necessity can exist sufficient to produce the alloy of Evil in a system of Creation, in the presence of perfect Omnipotence. At least so I think: Supreme Goodness and Benevolence, and perfect Omnipotence cannot exist together in view of a system of Creation, where good and evil are manifestly the interwoven parts of the entire whole

Phillips J.

I prefer to limit Power, to the limitation of Goodness, where I cannot admit both together.

But if the power of God is limited, it must be by things that are eternal in themselves: For all created things must be subject to the Power that created them.

If creation is confined to the producing of the living organic, there seems no want of the Attributes of Omniscience, Wisdom, and creating perfection, on the part of the Creator.

To me the admitting of the eternal existance of Matter and the Material powers proper to inorganic matter is indispensible to a rational reconciliation of the perfect goodness of the Creator in view of the system of Creation as it now exists.

There is a manifestation of knowledge, wisdom, and skillfulness, in the mechanical embodiment of Powers in the organization of living creatures. their defences against the hostile powers of inanimate matter: and Remedies in anticipation of diseases that would arise, from the injurious influences of the inorganic world to living things: that precludes the possible supposition that the inanimate Universe was a prepared correlative of the existing living world: such as the attributes of knowledge, wisdom and goodness, would have suggested in the exercise of Omnipotence to produce the most suitable materials and home for what was to be subsequently created.

I therefore regard the material Universe, as an ill suited field, in which there existed a bare possibility for the work of creating Power, together with many conditions that could not be canceled, that would involve all the

imperfections and evils that now exist.
In view of such eternal conditions, Divine Justice and Goodness had to determine this great question first; is there more to be enjoyed, or to be suffered by a living creation under the pre-existing state of the Universe?

We are told of the free agency of man, and his voluntary Fall, to account for the existence of evil. A mere human contrivance to patch up a system of false assumptions.
I must stop with a request, that as the Volumes of Creation and Nature are very large, and some passages hard to construe, that if I have been so unfortunate as to have misconstrued any passages in your estimation, that you will have the goodness to point them out, and enlighten me. For I must confess that I have been wading for years through the darkness of primeval Ignorance, and the chaos of inherited errors of a hundred generations; and find no sympathizing spirit, to welcome or appriciate my new discovered truths. I am alone in all things, sustained only by confidence in God, and the inspiration of His goodness, and wisdom, and Beauties, that His works reveal to my feelings and Understanding.

Yours Very Respectfully
and with the Highest consideration,
John Phillips

Eastham April 10. 1856

Phoenix F. K.

From F. K. Phoenix. Bloomington Ill.

Bloomington Nursery. Ill.
March 13' 1856

Theodore Parker,

Dear Sir,

You will I trust excuse the liberty taken by me a perfect stranger in thus addreſsing you, when I state that for over twenty years past I have been a Member of the Free Baptist Church, and ever since the Free Miſsion Baptists organized have belonged to them as opposed to the American Baptist Missionary Union — but that on reading your "Ten Sermons of Theism" I see not how to retain my former Religious sentiments.

For years past I have been much troubled as to the practical bearing of our Christianity upon National Sins — and also on many other points, theoretical and practical pertaining to the Popular Theology — but could get no light or at least nothing Satisfactory till I obtained that Book of yours a few weeks since.

My curiosity and anxiety to study up the whole thing have become almost painful, and in search of more light on the subject I apply to you for advice, as to a course of reading that might be adapted to my wants. I have ordered most of the Works named in the list appended to your "Ten Sermons" &c, as being written by yourself — and would feel greatly obliged to you if you would name a number of other works similar in design such as a man of moderate means and

time for reading might require. To me mystical and metaphysical subtleties are not relishful — hence could never enjoy reading the works of Swedenborg.
I am *especially* desirous of light on the Scriptures. including the Doctrine of Miracles. The Bible is such a *wonderful* Book regarded in the light of the severest criticism, even tho' stripped of its Miracles and Visions.

By the Blessing of Providence I intend to continue this investigation till I can settle down with calmness upon some rational scheme — whether it makes me to my Christian Friends, Brother or Infidel. *names* have no terrors for me. having been for twenty years an active "Abolitionist".
Hoping to hear from you in reply to the above —

I remain,

Most Truly Yours &c F. K. Phoenix

P.S. Pardon me if I also allude to one other point of considerable practical interest — I allude to the best form of Religious Organization. Tho' yet a Church Member myself, I cannot consistently remain such with my present views.
The question is simply this — should a number of us wish to support a more liberal system with a Minister here, what would be our best form of Association?
"A burnt child dreads the fire" — and so do I anythin like any further bond or fetter — I to be responsible for othe or others for me — Is there any Periodical treating upon these subjects you can recommend? — Pardon my freedom

Porter N

From Noah Porter. Yale College. New Haven

Springfield Jan 1st 1846.

My Dear Friend,

A happy New Year to you and the inmates of your dwelling.

I must crave your pardon for not having sooner returned the Memoirs of poor Blanco White — And what will you think of me if I add to it the sin of asking a longer respite — I finished reading it at once, and hoped to find time to write upon it some thoughts which I had in musing — I have not as yet found the time — I am almost ashamed to ask you to leave it with me longer — as I know it is a book which will invite many readers. I will trust to your frankness to tell me, if you must recall it for the use of others — It is possible that I may not find the time to do what I wish to at all.

In haste: truly your friend,

N. Porter

Springfield Feb. 19. 1846

My dear Sir,

I return you the Memoirs of Blanco White a little more "pale in the face", I fear than when he came — Perhaps however some of your good Unitarian friends may think that he has got off well at that, or at anything short of being burned. What I have written about him, will appear in the New Englander for April next. I can hardly expect you to be pleased with or to believe all that I have said — and yet you will not be greatly offended I trust, with the mode and spirit of my remarks. I send herewith the book of Brown, and also a sheet or two from the Bibliotheca Sacra, in the middle of which between Servetus and Machiavelli! — you will find something from my pen.

May I ask your good offices in procuring for me from Mr Ripley a copy of his 2 letters to Mr Norton — I was told at Munroe's that the balance of the edition was in Mr Ripley's hands, and I must buy it of him I shall be very glad to do so — whether the book belongs to him or the community — as I wish much to possess myself of it. The money I will send to Boston or to Roxbury, wherever he may desire.

Do you remove your family to Boston. — I trust not so entirely as to be driven out from your choice retreat at Roxbury. With kind regards to all that pertain to you.

I am yours truly,
N. Porter.

I did *not* write the article in the New Englander on Episcopacy and Unitarianism.

Yale College July 2. 1847

Rev. T. Parker

My dear Sir.

Will you allow me to introduce to your acquaintance – Rev. Benjn N. Martin, of the orthodox connection, but notwithstanding, a scholar and a gentleman. He proposes to spend a few weeks in Boston and I have taken the liberty to introduce him to your friendly attentions.

Truly as ever,
N. Porter

New Haven Novr 29 – 1847

My dear Sir,

The publishers of the New edition of Websters Dictionary, the Messrs Merriam, are anxious to have their work noticed in your new Quarterly Review, and have requested me to address you on the subject. This I do with great pleasure, for I believe the work in its present form, to be a very great improvement on the preceding editions, and to be divested of nearly every feature in orthography and pronunciation against which the Boston critics have been in the habit of excepting – In respect to Etymology, it is not I suppose without sundry lacuna and sundry others badly filled – but Etymology is as bad for the English lexicographer – as Bunyan's Slough of Despond for the pilgrim – The book is certainly very beautiful and very cheap – You will see that I have had a little to do with the supervision of some tables, at the end of it – but these are of small account, if they are free from faults – So that I have no delicacy in preferring the request of the publishers – that you will if you can honestly commend the book.

I am quite certain that the rivalry against it, and the objections raised are now more in sound than with reason.

The Committee of the New Haven Institute have been to see me once or twice on account of some fears expressed by the committee of the Bridgeport institution, lest you should say things that would not be palatable to a Connecticut audience — I have told them that I did not think you would do any such thing. But it seems that this assurance did not satisfy the Bridgeport people — and they, (having been also dissatisfied with some other of the lecturers selected for the head of institutions) do not wish that you should come to Bridgeport. The President of the New Haven Institute has commissioned me to convey to you this decision — expressing his regret that this step should have been resolved on — but at the same time hoping and believing that you would do no such thing here — as the people at Bridgeport fear —

I shall hope to see you, at our house — and trust you will come prepared to spend a day or two with us, and make the acquaintance of the gentlemen of the college.

This affair, reminds me of an adventure I had in Boston a few years ago — I was going about with my father — showing him the lions, when we lost our way somewhere at the North End. We met a plain man, whom we requested to pilot us out of the labyrinth — He, seeing we were strangers, asked as was natural, whence we were from, and when we replied from

Connecticut. — Well says he — the Connecticut people are very good sort of people I believe, only they are a little too straight laced, in some of their notions.

I think there will be a good deal of interest to hear you in New Haven — and I trust that you will be pleased with their reception of you — The lecture you gave in Springfield last winter, would go well — saving a little put on your literal friends, which might not be understood.

I have heard a good account of a lecture of yours on Slavery —

I write in haste — but with my best regards to Mrs P and your Aunt.

Faithfully yours

N. Porter.

Yale College, April 9th 1853.

My dear Friend,

I write to you from an examination room, on classical and thereby borrowed paper, the like of which paper some 20 about me are using to write their wisdom upon, in answer to the enclosed set of questions.

But to my errand. I expect to sail for Europe by packet the 5th of May, to travel in the Summer, and to study in Germany in the winter — Can you give me a letter to Martineau of Liverpool, and Carlyle, and anybody else; dont trouble yourself, only if you happen to think of anybody whom I ought to see, will you send me a card or a line.

My wife goes with me and returns in the autumn. My little ones go together into the country.
I have a great mind to send you my second girl 12 years old, to convert you from your errors — but I do not quite think it would be safe (i.e. for your reputation).

With kind regards to Mrs P—

I am very truly yours
N. Porter.

Novr 2d 1854. New Haven.

Rev Theodore Parker.

My dear Friend.

I promised to write to you some weeks ago in behalf of my old friend, Mr Sobiesky, who has recently gone to Boston with the hope that he can find something to do —
I have known him for I dont know how many years and he is one of the best trained men whom I have ever known — I owe very much to him in many respects. As a teacher I dont know his equal. Whether the pupils are beginners or advanced he is equally capable to interest them, and send them forward.
He is sensitive and proud, and has undoubtedly seen very much better days, and moved in the highest circles on the other side — He does not like to be questioned as to these matters however, nor as to European politics

While here he was so absorbed, and almost crazed by sorrow, and correspondence abroad, that he did not care to succeed, and scarcely cared whether he lived or died; he was so intent upon matters which as he said concerned other people for whom he has given himself, and his all.

All this is now past, as he says, and he has for some months seemed to be in a working condition.

I have no doubt that he is relieved of every other care except for his bread, and this he ought to be able to earn many times over.

I do not wish to burden you with the care of him, and you will find him too proud to intrude, but if there is any gentleman or lady of your acquaintance, who wishes to study - philology - philosophy - or the civil law - and study most thoroughly, or to study any one of the European languages, they cannot find an abler teacher -

In great haste
from yours truly
N. Porter.

Novr 24. 1854.

My dear Sir,

I thank you for yours of the 20th inst enclosing the line from Dr Beck.

I did not advise Mr S. to go to Boston. If I had done so I should have furnished him with letters to some of the very few acquaintances, whom I happen to have in your city.

The line which I sent you contains the true but very brief account of his history, and ill success here; with the true solution of it.

The gentleman whom Dr Beck saw in New Haven knew *personally* nothing of him – for no one of the college gentlemen had any acquaintance with him, except Professor Gibbs. The unfavorable impressions which they received and report, are principally derived from 2d and 3d hands. During the first years of his residence here he was scarcely *sane*, at times from sorrow – he was not responsible – and then he has which none of these gentlemen knew of, a wound in his side, that occasionally ceases to discharge, and then the internal inflammation within and pressure on the brain is frightful.

During these first years, he was not very careful to treat other men as he should, and this of course, led to a complete non-intercourse between him and them. His ways are still peculiar – but for many of the noblest qualities both of intellect and character, for abhorrence of *shams* and for delicacy of affection – I have scarce known his like. He has also faults enough to furnish more than the *quantum suff* – for "the poise of a great nature".

The facts which Dr B– recounts are not facts, and it is to correct these that I write. He was not in the lowest stage, nor in *any stage* of intemperance, when I first knew him, but as temperate as a New England Tee-totaller – It was when just recovering from an awful sickness, the yellow fever, of which he bore fresh marks, in the new hair, just shooting from his head, in freshly decayed teeth, in almost total blindness, with a heart almost broken by despair, with a tongue that could only speak the most broken English — and yet with a spirit stiff enough to enable him to sleep out of doors night after night, and to eat uncooked corn from the fields —

Afterwards, under sorrow and rage from news from abroad, and stung with a sense of dependence, and of want, and with the degradation of being made the butt of silly girls whom he tried to teach something, he did use brandy and opium — freely enough.

As to his nationality — The story about the Pole who said he did not know Polish — was thus — A Hungarian lieutenant called to see him, and he not wishing to be known — affected to know only German, and said he was not Mr S— but he, Mr S. would be in at another hour — This Hungarian, whom nobody knew here reported to one of our Professors that Mr S— was an imposter, but no one knew, that the Hungarian knew Polish — for he was a beggar who staid but a day — and Sobieski told me the whole adventure, the day it occurred.

Nothing has been so annoying to him for years as to be visited by his countrymen — for to each and every one he would give his last shirt.

He is no Swede, though he has been in Sweden often and loves the Swedes.

But he is either an imposter or a member of one of the Lithuanian Princes houses, who is too proud to confess his poverty even to his countrymen in New York, and would prefer to make any shift to keep up the show of self dependance. He has undoubtedly committed grave political offences — and seen the inside of a score of prisons, and is burdened with disappointment and sorrow. I have never pitied a man so much for mental sorrow in a great soul excites the profoundest pity. I have cleaved to him at great inconvenience, and against the judgement of others — because he has been laid upon me by Providence — in that I knew him somewhat, and no one else did. I would gladly have given him a shelter and food — if I could find the means to do it — but as my income is shorter than my own wants, I cannot do it. Especially would I do so now that I believe he is through with his vexatious affairs, and could give himself with some earnestness to study and to teaching.

If he is an impostor, and an adventurer he is certainly the strangest one whom I have ever encountered for he has cared least for money, when he might gain it by thousands a year, than any impostor whom I have ever seen.

I write this in great haste — not that I wish you to burden yourself with a thought about him on my account: but as he is in Boston he ought not to suffer from any conclusions or statements such as Dr Beck has with the best intentions, and from well-disposed, but mistaken authorities — carried from New Haven to Boston —

All that I could have expected under any circum stances, would be, if you knew any persons who wished to study with a thorough and exciting teacher, that you should do them and him the favor of making them known to each other. You will not suppose that I have any unkind feeling towards anybody here and elsewhere that think differently from me about the matter. All that I wish to do is to see that Mr S. should suffer no more than he deserves.

In great haste - but as ever Yours

N. Porter.

These communications should be confidential, at least as far as he is concerned.

✓ New Haven April 13. 1856.

My dear Sir,

Your kind note with parcel of books came duly to hand, and I thank you for both - I certainly have some reason to remember the review to which you allude as it was the means of bringing on our pleasant and cordial acquaintance and friendship.

I wish that we agreed better on some points to which I attach great importance, but as we do not, I hope we may "when the good time comes".

I was sorry not to see you and at our house, when you were last here - I tried to find you at the Tontine, but you had been carried off to Mr Foot's and at that time a sister of Mrs Porter's was near death - and we were so occupied with sad thoughts and cares that I could not go far to find you, and did not even hear your lecture.

With many kind regards to Mrs Parker,

I am very truly yours

N. Porter

two of my little pipis — are now well on to P. Ps

New Haven Jan. 24. 1859

My dear friend,

It was in my heart to write to you, as soon as I saw in the newspapers, a notice of your illness, before receiving yours of the 16th inst.

Just then and till today, I have been driven by the press, so that day and night, I have had no leisure, not even to write a line to you.

I am sorry you are disabled but I cannot but hope that with your firm _physique_ — you will yet rally.

I have always kept, and do still keep a warm place in my heart for you — I would that in some very important matters, we thought more nearly alike — or rather that you thought more nearly with a certain noble Paul of whom we read, concerning Jesus of Nazareth — I don't believe _at all, at all_, that you ever thought so badly concerning him, as he once did: but it would give me greater happiness than I can express if you should sympathize fully with his changed sentiments, concerning him, whom he afterwards loved and adored.

But all this I need not write — May God bless you and comfort you — and give you peace and hope wherever you are — So wishes for you —

Your ever faithful friend

N. Porter.

With best regards to Mrs P, whom it is long that I have not seen: but we have had a house of great sorrow for two years past. and I have not been in Boston this 6 or 7 years.

From C. E. Potter. Manchester.

Manchester Dec. 10. 1852.

Dear Sir,

In answer to your inquiry as to Mr Webster's descent, I would say, that I have heard the same story about his Indian origin, but do not credit it. Possibly it may be so, but if so, the Indian *croſs* must have been in his mothers family – *the Eastmans* His grandmother, upon the fathers side, was a Bacheler or Bachelder – a descendant of Rev. Stephen Bachelder once of Lynn, – afterwards of Ipswich, Newbury, Hampton, N.H. Exeter and Portsmouth. A man very much *traduced* and *injured* by the Puritans, as I have the papers to show.

The Bachelders of Hampton (the descendants of Stephen) had *dark* complexions. Miss Bachelder, who married Mr Webster's (Daniel) Grandfather – had a dark complexion. Mr Webster on the contrary had rather a florid complexion. The most of their children "took after" the father in this particular, until Ebenezer the father of Daniel, who had a dark complexion like his mother. The family was poor and Ebenezer Webster, lived with Col. Ebenezer Stevens of Kingston N.H. a wealthy landed proprietor, who was the principal grantee in the *charter* of Stevenstown, and for whom the town was *named*. Stevenstown is *now* Salisbury, and the part of Franklin, East of the Merrimack. Col. Stevens made young Webster a present of a "lot" of land, and he moved upon the same about 1750. In Stevens town or Salisbury, he married an Eastman for a second wife, *the mother* of Daniel Webster.

The Eastmans are divided into two classes – the *Red*, and *Black* Eastmans. Daniel Webster's mother was of the *black* Eastmans: so that he came *naturally* and *honestly* by his dark complexion, as his father and mother were both of dark complexions, as well as his grandmother upon his father's side, and his grandfather upon his mother's side.

So far as *color* was concerned, there was no necessity of an Indian *cross* to produce the *beetling* brow, *black* eyes, and *dark* complexion in Daniel.

It is a remarkable fact in our history, that the ancestor (Rev. Stephen Bachelder) should have been driven by religious intolerance from Massachusetts, and that Massachusetts should have also lavished her highest honors upon *his discendent* (Daniel Webster) coming upon her soil as an adventurer!

Daniel Webster could have had no Indian blood in him, unless by the way of the Eastmans, and of this I think there is much doubt.

I will make the necessary inquiries as to the Eastmans, and should I discover an Indian cross, I will inform you. I think however, that there is no sort of truth in the story – and that Daniel Webster was *pure* Yankee.

Yours respectfully,

C. E. Potter.

Potter C. E.

Manchester, March 28. 1853

Dear Sir,

Through your politeness, I have received a copy of your "Discourse occasioned by the death of Daniel Webster", for which please accept my thanks.

Such a work will of course demand many editions, and as without doubt you would like to have it as correct as to dates and facts as possible, I will take the liberty to suggest *two* errors, that I have noticed in it, which can be corrected in the future editions, if thought advisable. One error is of fact and the other of date. On page 20, you say "He graduated at Dartmouth in his twentieth year, *largely distinguished*, though he scorned his degree" &c

Now I suppose the idea intended to be conveyed in the sentence is, that Mr Webster was *largely distinguished* as a scholar by the faculty of the College, or that he was *largely distinguished* as such by his classmates — such however is not the fact.

He was considered the best *writer* and speaker in College by the faculty, students, and by "the outsiders"; but then as now, *writing* and *speaking*, were not considered by College Professors, as the *first marks* of scholarship, and young Webster, when the "appointments" came out, was not *largely distinguished* by the faculty of the College; — hence the *tearing* and *trampling* of the diploma.

In after years, when the same Professors, as it were *held their places* through the very *excellencies* they had neglected to recognize in their appointments, they all at once discovered his superior scholarship. — and never ceased to ring changes upon it!

Again on page 34 it is said "In 1814, Mr Webster sought for the office of Attorney General in New Hampshire, but, failing thereof, was re-elected to the House of Representatives".

Mr Webster was an applicant for the office of Attorney General in *1815*, after he discovered that the Federalists were in a minority in New Hampshire, and that he could not be continued in Congress! The appointment of Attorney General was made on the 15th day of December 1815. Mr Webster was an applicant for the office, and Governor Gilman *intended* that he should be appointed to that office; — and the *three* democrats of the Council (which numbers five) were determined that he should not be appointed: his anti-war course in Congress having embittered the democrats very much against him. Accordingly, on the 15th of December 1815, Gov. Gilman nominated Mr Webster for the office of Attorney General, and was supported in the nomination by the *two* Federalists of the Council — the *three* Democrats *opposing* and of course *defeating* the nomination.

In the afternoon of the same day, General Pierce, the father of our President, proposed George Sullivan for the office, was supported by the other two Demo-

Potter C. E.

-crats of the Council, — and Gov. Gilman confirmed the nomination. Thus was Mr Webster defeated, and seeing his political fate was sealed in New Hampshire, he forthwith determined to remove to Boston, and did so the following year.

An account of this affair, is given in the "Farmer's Monthly Visitor, page 198. vol XII. — a copy of which I ~~will~~ forward with this note — and which you will please accept from me. Please excuse this note, while I remain.

Yours respectfully
C. E. Potter

Rev. T. Parker.

Prescott W. H.

From Wm H. Prescott: Boston.

Boston March 3d

My dear Sir,

I am obliged to you for the Review containing your notice of my historical writings, which I have read with much interest. The tone of your criticism is frank and independent, as criticism should be. But I regret that so long a study of my works, should have led to conclusions so little favorable to their author; and I can only hope that the public will not be converted to your philosophy.

With much respect
Your Obt Servt
Wm H. Prescott.

Rev. Theodore Parker.

Randall H. S.

From Henry S. Randall. Cortland Village.

Cortland Village Ap: 18. 1856.

Dear Sir,

I am much obliged to you for your kind letter to President Sparks.

I have been hesitating whether to allude to the story of "Dusky Sally" in my work. I know who was the acknowledged father of those children who so closely resembled Mr Jefferson. It was a fact as well known inside of Monticello as any other. The father was not over sly in his attentions to this African Venus! (Ugh!) I do not feel at liberty to give his name. It is not necessary. A physical impossibility stood in the way of two of those children (one resembling him most closely of the whole batch) being Mr Jefferson's. They were born when Mr Jefferson had not been within a hundred miles of their mother, for upwards of a year! This fact could be substantiated in a court of law were it necessary. Mrs Randolph (Mr Jefferson's oldest daughter) called her sons attention to it not long before her death, and bade them remember it.

The family would consent on no terms that the name of the real (now dead) father be given up. I am probably the only person out of their own circle, they have ever told it to. They would much prefer that I pass over this story in silence, and all similar ones. — They learned this habit of denying nothing from Mr Jefferson himself, and though they intrust some of the facts they give me ultimately to my discretion, — still, they *hope* I will not use them or allude to them. I confess I am embarrassed to know what to do—

I do not think Mr Jefferson *sold* any of those children. It is a wonder that he kept them about him, but on some subjects he was *nether rock.* He would allow no mans' interference with his private opinions or acts or family secrets, to move him the hundredth part of a hair! One of the children, a pretty looking girl, went off. Mr Jefferson would not allow her to be pursued.— He thought she was white enough to "pass", and take care of herself! The little nest of Albemarle detractors pronounced this a sure proof of the suspected paternity. They were hard to suit! If Mr Jefferson exercised the legal rights of a master, he was a *monster*. If he did not, it proved him an *adulterer with a negress*! Do you remember the charming lines in the Boston Gazette?—

"In glowing red, and chalky white
Let others beauty see:
Me, no such tawdry tints delight,
No! black's the hue for me!"

× × × × × × × × × × ×

"Thou, Sally, thou my house shall keep,
My widowed tears shall dry!
My virgin daughters — see! they weep!
Their mothers place supply."

There is a *hitch* in the last line of this elegant effusion: for I suppose it was "Sally" and not the "Virgin daughters" that were to supply the "mothers place". Shall

I get down into such filth and garbage as this, to besmear my heel in trampling on the reptiles that crawl through it, saturated with ulcerous stench?

Mrs Randolph, who accompanied her father to France, and was with him nearly all the time for upwards of forty years (a woman of rare ability and keen discernment) often, habitually, declared that her father was the most perfect man in all the relations of husband, parent, master, neighbor &c, that she had ever met. — Colonel Thomas J. Randolph, Mr Jefferson oldest grandson, who resided twenty years with Mr Jefferson, after arriving at years of observation and discretion — who slept most of the time within the sound of Mr Jefferson's breathing — who entered his study or bed-room at all times of day and night, without knocking — avers to me on his honor and on his conscience, that he never saw an approach to an unchaste act on the part of Mr Jefferson, nor ever heard an approach to an unchaste word or sentiment from him — not even when other and very eminent men, were not so chary in the latter particular, at his table, in the merry hour after dinner. — I have heard five others of Mr Jefferson's grandchildren, again and again make in substance the same declaration and aver that they believe him to have been one of the purest men who ever lived. Trist (who married Virginia Randolph) as honest a man as breath and who was sometime a resident at Monticello, concurs in the same views. Dr Dunglison, his fami physician, who always visited Monticello three times a week, and who stood over him at his death, represents Mr Jefferson's conduct in the same light. Edward Coles (ex-Governor of Illinois) the private Secretary of Madison and who was born and bred within 14 miles of Monticello, and always intimate there, believes Mr Jefferson's private character was most exemplary. He told me he had heard President Madison a hundred times express the same belief, and also Mrs Madison —

He says that Short who was Jefferson's private Secretary in France, often in talking with him (Coles) actually laughed at Jefferson's "excessive modesty" while in Paris — and his inability to learn the free and easy ways of the French. —

I need not proceed with this array of testimony. What is there to oppose to it? Nothing but the slime of Callender — and the gossip of half a dozen residents of Charlottesville. Among the latter one man stood conspicuous. He was the "malignant neighbor" who attempted to convince General Washington, that Mr Jefferson was his enemy, and that he (Jefferson) either *wrote* or *directly instigated* the "John Langhorne" letter. He was the *mint* that coined nine-tenths of all the scandal that oozed out through Callenders filthy columns — that was retailed to distant correspondents — that was poured into the ears of travelling clergymen &c &c &c. Now will you believe me when I tell you that this doughty hero when he found Mr Jefferson had *branded him* in the Ana, *wrote laudatory* *notices of Mr Jefferson in the newspapers*, and sent beseeching letters to his family, to escape the scourging he had spent a life in earning!! — and all on the plea of his intensely tender regard for his "Kinswoman" Mrs Randolph! He was a *cousin*, I believe of Wilson Cary Nicholas, and Wilson Cary Nicholas' daughter, had married Thomas Jefferson Randolph, and Thomas Jefferson Randolph, was the son of this dear "Kinswoman!" Oh! Oh! Oh! — what *kindred* tendernees!

I have five of the *beseeching letters* in *my own hands*! If the game was worth the candle, this puppy would be made an example of to all gossips, hereafter! — but here again, I am at a loss what to do. As I get heat up writing, I feel disposed to pitch like a bull on the whole dirty horde, and trample on and gore them! But when I *cool off* again, I remember what Dr Johnson said of the inevitable consequences of a fight with a dirty fellow.

And there is another good authority for the consequences of touching *pitch*! — You may show this letter to any clever fellow of your acquaintance who wants light on the subject of Jefferson's private character — and you may read it to any *clerical detractor*. *This* letter must not go before the public; but and sundry who shall ever listen to its contents, may distinctly understand, that as long as I live, I hold myself distinctly respon ble for the contents of it — and that if any respectable gentleman wishes to make an issue with me on the subject, I shall not probably require a great deal of urging to gratify his wishes. I am very truly you

Henry S. Randall.

Rankin H. B

From Henry B. Rankin. Athens, Menard Co. Ill.

bout
H. Herndon

Athens. Menard Co. Ill. Oct 26. 1856

My Dear distant unseen Friend,

With many emotions of sincere gratitude, I perused your letter received some time since. You cannot realize the pleasure it afforded me. Containing answers, as it did, to several questions of your earlier days— I looked upon all your writings in another light. I have just closed a second perusal of your works—excepting "Additional Speeches and Sermons" which I have not procured yet— and they are brighter ~~yet~~ still. Go on Star of Columbia, thy day shall yet dawn. There are, here in the west many eyes turned most hopefully to you.— Let me tell you of one. William H. Herndon of Springfield Ill, was a man of rare natural talent— but sick of the world he threw himself away in intemperance. Now and then, he would appear at the bar (being a lawyer), and in some great speech show his strength, but then fall away again. He slept ten years in his living grave. At last he came across your Ten Sermons. They touched his heart. Light flashed thro' his soul, and today he rules the bar of Illinois. This is only one.

It is but three months since I read your works, and I felt a new boy—I say boy because I am only nineteen years of age—I am scattering your opinions as much as my limited means will admit—hope to be more able some day.

I received your four speeches. — I can't thank you that would be too tame — but will let the eloquence of a silent deep feeling heart. be my only responce. May I hope to receive that portion of your work I referred to in my last, transcribed by your own hand?

I see you have spoken in our Garden City — I would certainly have been there had I known it in time — will the speech be published? Is your late speech on politics published yet?

Excuse the extreme dullness of this letter as I am very unwell to day. May I hear from you soon. —

Allow me to ask who you support for Presidency?

Most sincerely your
Devoted Friend
Henry B. Rankin.

Rev Theodore Parker.
Boston Mass

Redington R.

From R. Redington. Cleveland Ohio.

Cleveland Ohio. July 24. 1848

Rev. Theo. Parker

My Dear Sir,

I have been engaged for the past three years in circulating your Sermons, and bound volumes, also the Mass. Quarterly — of the last I furnish subscribers twenty two copies: it is taken by many of the first men in northern Ohio — many copies are read by several families — The Sermons would meet with a larger sale, if they were on such paper, and in a cheap form so as to sell for 10 or 12 cents retail — My object in writing is to enquire whether a part of the Edition of any sermon to be published could not be on a cheaper paper, so as to sell at eight or nine Dollars a hundred — I have generally got the above works of James Munroe & Co. and Little & Brown. The recent sermon "State of the Nation" reported in Chronotype, is one that ought to be circulated extensively — I have no doubt 500 could be sold on the Reserve could they be got at 10 or 12 Cents each — also the Sabbath Sermon — James Munroe & Co could not fill my order, saying it was out of print. I regret it, as the subject of Sabbath is one of deep interest to many in this region — Allow me to make a statement or two in relation to this part of the State — most of us are from New-England, and have all our orthodoxy with us. and yet you will find a large number of sober thought-

-ful men and women in the church, who long for a truer religion than is taught and lived by the clergy and the church — something better than creeds and state dogmas — one that seeks the good of man because he is man — that will hear the cry of the down trodden in this land of bible and other societies, as soon at least as those of the race in Africa or Asia. — What we want here, is true *men*, not with fetters or tied up to the traditions of their fathers — afraid to step unless they have an old track to place their feet on, but those who love truth better than tradition — who will be faithful to God and man —

The Western Reserve opens to such men a field ready for the harvest — is there none to do the work of a true and faithful watchman in your region. I do not ask you to come,* but such a man as W. H. Channing, and others in your region, would be the means of chasing away much of mist and error in our population.

If you regard this worthy of an answer, I shall be much gratified.

Yours truly.

R. Redington.

P. S. The friends here are among those that are not rich in this worlds goods, but would give freely of their means, to aid in sustaining a man of the right stamp

*. I am aware you exert a much larger influence where you are, than you could in this region — I say again this field is ready for truth

Redington R.

Warren Ohio Oct 15. 1848.

Rev Thos. Parker,

Dear Sir,

I received yours of August 3d — I thank you much for the kind offer to publish your Sermons here. I cannot do so with safety to myself as publishing is more expensive here than east. I shall continue to get my supply from Boston. I have sold a large number of your work on Religion, also the Vol. of Miscellaneous writings. If I should want, cannot I get them by way of Messrs Little & Brown —

So far as I know your sermons and bound volumes were introduced here by me, some two and a half years since — They are now found in many of our towns and villages — a sermon often being read by several families — The work on Religion can be found in houses of Ministers, Lawyers, Doctors, and Students — I distribute 26 copies of the Mass. Quarterly, and hope to add to it the next year — it is a popular Journal in this region, among all classes of men.

I make the above statements that the true friends of God and man, may be encouraged to strive higher and holier efforts to raise the crushed and down-trodden.

I speak the feelings of thousands on the Reserve, when I say we want men here to teach whose lives are a bright example of the Gospel — men who live above the narrow sectarian views of orthodoxy, whose sympathy is not bounded by their creed and forms — but will teach his own sober, earnest convictions of truth whether it agrees with his father or not — and let them see that they live out their teachings — It seems to me that one such man would do more for God and man, than the thousand who now cling to the traditions of the past, with no higher aspirations than to crush all new truth, and keep a time-serving policy loving Church from dying outright.

I thank you for copy of Mexican War. I received a few days since, 50 copies from Boston — they are sought for by all — who unite in saying — it is *true* — Yet Ministers, Elders, and Church members here will vote for Taylor, the man who of all others had most to do in outraging humanity and filling this land and Mexico, with violence and murder.

It is sad to think that in the free States, filled with bibles and churches, where the religious teacher has the ear of the people, *one day in seven*, there is so little moral sense, and the Sins of Slavery, War, and Lust, have so many to excuse and palliate, and they to be found *good* Church members — There is something wrong in this — Could you not give the world a sermon on the tendency of such teachings as the mass of the people have now and have had for the past 20 or 30 years — May I ask you to keep me advised of any new sermons you publish — If you think this is worthy of a reply, please direct to me, Cleveland Ohio.

I am yours truly

R. Redington

Redington R.

Elyria. Ohio. May 7. 1851

Rev. Theo. Parker,

Dear Sir

Enclosed is letter with a few names of our citizens – among them is the circuit Judge – P. Bliss – Also Dr N. S. Townshend, member elect to the next Congress – all our prominent Lawyers, several Physicians, and Merchants, and more, *two Clergymen* –

I may add most of the men *sympathize* with your religious views, particularly Judge Bliss.

Dr. T—, E. A. West Esq. Dr Dolly. Revs. D. C White, and Mills. Dr Griswold, J. Curtis Esqr.

In short we could get up quite a *church* in our village of men and women, who dare to think out of the old forms. × × × × × × × × × × × × × ×

Truly Yours

R. Redington.

Elyria Lorain Co. Ohio

April 29th 1851

Rev. Theodore Parker

Dear Sir.

We send you the names of a few men in Elyria, who beg to thank you from their inmost souls, for your manly course and manly Sermon on the Fugitive Slave Bill. We need not attempt to strengthen you in the belief that truth and justice will ultimately triumph, for no one can doubt this, who really believes that the Lord God Omnipoten reigneth. But we write to assure you of our hearty sympathy, and that your voice is heard even thus far, and does good. We say to you then in God's name — "Be of good cheer, and labor on" —

Norton S. Townshend.

John Curtis
T. W. Laundon
E. A. West.
I. C. Dolly.
Jamin Strong
Caleb S. Goodhue
C. H. Parsons
H. C. Starr

R. Redington
P. Bliss.
D. C. White
B. F. Starr
S. D. Griswold
C. D. B. Mills
John W. Hulbert.

Jefferson Ohio Jan'y 23d 1853.

Rev. Theo. Parker.

Dear Sir:

I received the sermons you so kindly sent me — and have read with more interest your two, than any I ever saw — it is the truth that must eventually triumph — I know wo are *cheap* things — but I most heartily bid you God speed, in your manly and noble work of preaching the *Gospel*.

I was much pleased with your thoughts on woman's duties and mission — also in the truthful remarks about that "deep dark" sin in our villages and towns — that makes our sisters and daughters vile — and that most hellish public sentiment that would keep them so — Has not the time come when you should preach to the world a sermon, showing what was the teaching and conduct of Jesus — and what is the teaching and conduct of most who call themselves God's children in the 19th century —

It seems to me if there is any one sin standing out — as darker and more damning than any other, it is the one where trusting woman's confidence is betrayed — In Ohio, full of Churches and Bibles — and priests — a man steals thirty five Dollars worth of old clothes or wagons — if caught — he is sent to prison, for one two, or three years — but an unmarried man may rob any unmarried female in the State of joy and peace — if he can do it, by promises and oaths, and no law will reach him — In the name of God and humanity, who is responsible for such a public sentiment — I only add, "God hasten the day, when woman can and shall" demand that the man she weds, brings to the marriage feast as much virtue, as he demands of her.

I expect the box you sent on the morrow — please send me by leaving at Little & Brown's. 25 Webster Sermons, 25 more of your 2 Sermons.

I am truly yours
R. Redington

P.S. If you have time, it would give me joy, to hear from you, on the subject of this sheet.

Redington R

Wooster, Wayne Co Ohio.
August 13. 1853.

Rev Theo. Parker

Dear Sir.

Last Sabbath I spent at Austinburgh in Ashtabula Co. Ohio — the minister had left for a few weeks — In the morning Deacon Austin read your sermon on "Immortal Life" — in the afternoon Deacon Biſsell read a sermon from the volume of "ten Sermons" — You will rejoice with all lovers of truth, that the old forms of a dead faith are beginning to yield to a true faith in God — The Club at Austinburgh, is the first one formed on the Western Reserve, fifty three years since — It has over one hundred and fifty members, and the most intelligent men and women in the club are *believers* and *readers* of your works and others of a similar kind.

Miſs Williams (who wrote you some weeks since) gave me the names of over forty of the members, who to use her language were "Infidels" to the popular doctrine of the pulpit.

Mr Austin who owns the club building — is to the fullest extent a noble man — *one that feareth God and worketh righteousness* — the mass of young men and women, with most of the influential men of the place, would like *a man* to teach them — a true *priest* — such men are wanted in many places on the Reserve.

Redington R.

+ + + + Please send me by leaving at Little + Brown's
6 copies Discourse on Religion
6 " Miscellaneous Writings.
12 " of Immortal Life.
Please send me any new Sermons you may publish –
+ + + + most truly yours
R. Redington.

Elyria Sept. 3d. 1853

Dear Sir,

Your letter of August 23d was received. To your prayer that the old Theology may soon die – I say – Amen – Nothing hinders the progress of humanity so much as the old fossilized Theology – sustained by a time-serving priesthood – In your efforts to give the hungry souls living bread, you have my hearty God speed. + + + + + + + + + + + + + + + + + + send me 30 copies of the new book, also 30 more of Immortal Life.

Truly Yours
R. Redington.

Wooster Ohio Oct. 21st 1853

Rev. Theo. Parker,
Dear Sir,

I received the 30 copies of

Redington R.

"Theism, but no bill — they are so nearly sold that I order below others. + + + + + + + + + + + + + + + +

20 copies of Theism
6 " " Miscellaneous Writings
6 " " Speeches and Sermons 2 vols.
25 " " Immortal Life
10 " " Webster Sermon.
10 " " 2 Sermons

or any new sermons you publish.
Can you send me a copy of your questions to the Unitarian Association published some years since —

The club at Austinburgh about which I wrote you are soon to form a Unitarian Church — Prof. Stebbins of Meadville has been with them several Sabbaths.

This is so much better than old paralyzed Theology, that many hearts are rejoiced — we are sure of better things — I *think* Unitarianism on the Reserve will be better than in Boston.

We hope to hear you at Elyria when you visit the west.
Truly

R. Redington.

Canton Stark Co. Ohio.
June 16th 1854

Rev. Theo. Parker

Dear Sir.

+ + + + + + + + + + + + + + +

I am reading a copy of your sermon of June 4th

Redington R.

as issued in an Extra Liberator — is it not to be published in a better form — if so send me 50 copies — if I was rich I would like to place a copy of it in the hands of each family in the so-called free states — send also 25 copies of the Sermon on old age —

+ + + + + + + I am truly yours

R. Redington.

Elyria July 18th 1854

Rev Theo. Parker.

Dear Sir,

Please send me 25 each of the Sermons you have in Press — also 20 of "Nebraska", 10 Immortal Life. + + + + + + + + + + + +

I hear an effort is making to get James F. Clarke to preach in Cleveland — It is a noble field for such a man — the whole region is ready for the true bread of life — we have had stones long enough —

Some indications of life are seen in the clergy in this region — They say if there is no virtue in kind words, we ought to try "what there is in stones" — this is the language of some at Oberlin — Truly

R. Redington.

Redington R.

Mount Vernon Ohio. Nov 26th 185

Rev. Theo. Parker.

Dear Sir.

Enclosed is two Dollars — for it send me "Sermons of Immortal Life".
Your letter was received. I thank you for the information you give me about your disappointments — I have just written Dr Stern of Masillon, and saw yesterday some of the friends at Sandusky — shall see others soon — and hope no other Lecturer will be so wronged as you have been — I think the trouble was owing to a want of plan — and a promptness on the part of Mr Wharton of Masillon.
The friends at Sandusky were more than disappointed — the number who came together was probably larger than they will have during the winter — had they known you were in town they would have urged you to give the lecture — I was told there were more than five hundred in the Hall. + + + + + +
+ + + + + +

Yours truly.

R. Redington.

Cleveland Ohio. Dec 11th 1855

Rev. Theo. Parker.

My dear Sir,

I received this P.M. the book — you will accept my thanks for a copy. which I have

Pedington K.

written my name in. I have no doubt we can sell 50 copies more than we have, and perhaps 100 — We furnish books to the trade in Columbus, Cincinatti — Chicago and Indianapolis — would send to each place some copies — should you not have furnished them — It is important I feel to have the facts the book contains in the hands of the people — yet it is strange any one needs a book or books to convince them of a truth written so plainly within and without; that a law which robs a man of himself, and what is far worse debauches all who aid in the execution of such a law — is to be trodden under foot —

In the 19th century men worship the bible, saying it is all alike inspired, and written by the finger of God — and the only hope of the world — and yet these same men deny the sense of all the bible teaches according to Jesus — the loving man and God — when it comes in conflict with a Statute made and put forth by wicked men.

It does seem to me an outcome of the more than false Theology, taught sabbath after sabbath from thousands of pulpits — and called the means of grace —

I assure you it made me glad as it will many others to have you say "I hope to get a minister for Massillon" — I wrote Dr Stem to day — giving him the good intelligence — It is strange that there should be so few to feed to the hungry the living bread — when there is so much in the father's house — my best prayer is for truth to find its way to the hearts of the young — that the next generation may find themselves rid of the worship of a book, of a Devil and a God no better.

I have read with more than usual interest the Westminster Quarterly for Octr — how Dr Cuming is made quite small; — the article on Woman is full of suggestions and will open wide many eyes, and quicken many hearts to look into the revelations of God as given in the bible — So with the first article — how much could be gained to the race, if they would read and then think — I am glad to circulate the Westminster Quarterly — if by any means I can wake up an earnest inquiry for the truth — + + + + + + +

Ever yours truly

R. Redington.

Elyria. Ohio Feby 20. 1858

Rev. Theo. Parker

My dear Sir,

Will you send me by Messrs Little, Brown, & Co the following Books —

2 sets complete of bound Vols. except the "Defence" — also Six of Immortal Life — Six of the "Dangerous classes" —

I have neglected to keep on hand your works, and I fear the people will fail of the bread of life — + + + +

Should you publish any new Sermons or works, let me know it.

Truly yours

R. Redington.

Richmond B. W.

From B. W. Richmond. Jefferson. Ohio.

Jefferson Ohio. Feby 12th 1856.

Brother Parker

For the love of God—our Mother, I beg your ear, for a short time.

The Rev Wm H. Horsington has just left my house, in company with my little boy, who is acting as eyes for him this winter and driving his horse over the drifts and through the storms, hunting up a congregation who will hear him, and buy a few books. that he may eke out, that life to which all cling so intensely.

Ten years since he came from Oberlin as a student, and after a short career as a congregational clergyman, it was discovered that he agreed not with Calvin and Moses Stuart on the sabbath: an assembly of Divines threw him over the "Walls that girdlest in those wolves", that guard theology. They resolved he was a Christian, but the heresy was dangerous. He beat about the bush, with his devoted wife, lecturing on history &c to feed them. Her father a comfortable farmer, was shocked at their ideas, and held them at a distance. Often when lecturing on Guizot, Middle ages, the Church would happen to hear of his opinions, and pounce on him. At last he took refuge among the Progressive Friends. Yearly he returns to his friends in this region, and speaks in various places, but receives nothing for it, at least but little.

Last fall he came to Ashtabula Co. and showed me a paper in which the Friends had resolved to form a benevolent association to aid him — so as to clear their skirts of a "hireling" ministry". I thought it was a failure. I think so still. Beside what they proposed to raise, he was to have what he could make, by preaching and selling books. He is residing in Collins, Erie Co. N. Y. They furnish him, with bread, meat, flour &c, — are liberal with him as to food, but still his life is beset with dependance and beggary at every step — which destroys all perpendicular attitudes. Tho' far from being idle, he is out, beating about for a chance to speak and to sell pamphlets, but orthodoxy every where lies in wait to slip a knife into his name and labors. Orthodoxy has dried down into a set of petty assertions — without scruple or conscience — Yesterday he went to Austinburgh to speak to a church, where they sometimes read Parker's infidel Sermons — they are presided over by a Unitarian from Meadville. H. had a small bundle of books in a handkerchief — a small tract on the Bible, and another called a Geological argument against Adam's fall — He called on a farmer where the preacher boarded. He secretly sent my lad to the sleigh for the books and opened them. H was blind, and he could play the inquisitor He commenced a squabble, and finally went to the Church — listened to the Sermon on the Opinions of the Progressive Friends — but in every move was across his track. By the by Mr H. had called on an old friend to see if he could speak in the day time: he sent him to the preacher: he, managed to put the matter over to evening, or so spoke of his speaking that H. consented to do so. Unitarians every where deem it a duty to tread on the friends of Mr Parker. He sold five shillings worth of Books. This is one of the most liberal congregations on this most Hunkerish Reserve.

Smitten blind, and stricken dumb — and guided only by a woman or a child, for ten years, I have seen him fluttering from bramble to bush, like a wounded bird seeking for shelter and rest.

In Randolph the Spiritualists forsook him because he would not go their notions, and he had to leave there and seek shelter where he could.

Now can anything be done for him, that shall be permanent?

The Friends are worth millions of money: individuals are worth thousands —

Can't $2000 be raised and placed at interest and he receive the income? He needs a good supply of pamphlets if he travels. Your sermons, done up singly, would aid him to take up a collection, and the souls of the hungry would be fed. But few read your burning thoughts — they can't get them. Souls grow up, from thoughts and affections! Perhaps O. Johnson of New York, would select a class of cheap books from Fowlers' works:— they feed a class to good advantage: with a supply of your productions, in cheap form, would greatly aid him.

You are known to thousands by name, who have no notion of your treasures of thought, because they cannot find access to them in a cheap form. — Not books, but cheap tracts, thrown out for a dime or a quarter, will start the rust from the mildewed souls of the famishing millions. You have outgrown the rest of us, simply because you have had better food, better nourishment for your spirit — those rich mines of German thought and affection, have expanded your heart and thought into decent proportions, and trust me, that these people need the same nourishment for their growth.

Could Brother Emersons' Representative Men be thrown off in tract form, and put in circulation among the masses, by such an instrument as Mr Horsington, then people would be enriched, and feed on those noble and manly words, as the bread of life —

This blind and smitten brother, must not be left a prey to orthodox vultures — Now his life is a constant rebuke to those who profess to be his friends — the friends of progress, and lovers of our race.

Pardon me this appeal — I am not a Christian — have no faith in blood applied to the souls of rascals.

I was an hungered, and ye gave me meat: thirsty and ye gave me drink — naked and ye clothed me: sick and in prison, and ye visited me — I had no eyes, and you gave me light — and food and shelter.

I forward by this mail a copy of the Scalpel —

I write also to Thos McClintock, and O. Johnson

Yours truly

B. W. Richmond

Ripley's

From Geo. Ripley. New York.

Tribune Office. New York Sep. 26. 1853

My dear Theodore,

I am reminded by your note received this morning, that I ought to acknowledge the favor of your volume of Sermons on Atheism. I was in hopes to have been able to give a notice of them in the Tribune before this. but it is rather too responsible a business, to hurry up in a profane, and helter-skelter daily – There is much in your volume to admire and approve, but I do not think I can agree with all your leading positions. I like it none the less for that however – I hold to nothing more strongly, than that every man, should be the founder of his own religion: and hence when this is done, we can hardly expect any two to stand on the same platform. Well, if we can talk to each other across the interval.

For my own part as I presume you perfectly understand, the only religion which I believe in is the recognition of the Divine in man and nature. The Good, the Beautiful, and the True is the Holy Trinity which commands the convictions of my intellect, and the adoration of my heart. Hence, I can love and worship Jesus, as the incarnation of Eternal Truth, Beauty, and Goodness. Hence, too, I can love and worship all True, Good, and Beautiful men and women, as incarnations of the ineffable, inconceivable Godhead. The adoption of this faith, seems to me the turning-point of humanity. I can not express my sense of its importance to the progress, the salvation, ~~the~~

the power, glory, and blessedness of the race. When men receive this as a living faith, Satan will faint with mortal sickness, the millennium will dawn upon the nations, social harmony will be inaugurated, and this "nasty" world be transfigured into the heavenly Zion. Now, my dearest Theodore, it seems to me, that you do not give sufficient prominence to this idea in your theology, and instead thereof, take your stand too exclusively on the personality of the Godhead. God is Spirit; hence not Person: or if so in Space, not so to us: for how can we reconcile personality, with infinity — limitation, with non-limitation; existence, with the essence of Being.

And practically, how much spiritual damage accrues from pressing the idea of personality! To most men, God, is as much a fetish as he was to the Jews or Pagans. they place a shapeless idol, more or less refined, in place of the Eternal Trinity — Goodness, Beauty, and Truth — in which unless a man believe, he shall without doubt perish everlastingly — You found the idea of ethical obligation on the sanction of a personal God. I place it on the eternal idea of Right in the Soul, — which is Infinite. Here, let me say, you divaricate from the path of true progress. The vital problem of the age is to bring man to self-consciousness — to initiate in him the knowledge of the divine humanity. — Every thing that we ascribe to God, lives in the Soul of Man. It is as easy to conceive of the self-existence, and eternity of the universal divine principle as of that of the fetish, with which most men identify

Ripley G

God. This supposition is far more in accordance with the facts of the Universe — And as a matter of argument, you are well aware that the common reasonings of natural theology are broken cisterns, which can hold no water. After all, I do not imagine there is so great a difference between you and me, as some passages in your volume appear to indicate — But if there is, I love you none the less, and shall always cry "good boy" when I see your noble doings.

You have not got rid, yet, I see of that infernal "Says Dr Snooks" — Oh, murder, most foul, horrible and unnatural! What has Queen Victoria done to you, that you should thus outrage her Virgin English?

I am glad you like my little daguerreotype of A. N — I think it is like, — and perhaps underlaid, with as little good-natured malice, as human weakness can permit. I wonder if it has been seen by "the brethren". I can't help thinking how N — would have hopped if he could have read it; and hence give full faith to your record of the spiritual manifestations. Was there any notice of N — in last weeks Register — If so, pray take the trouble to send me a copy — for I missed the one that came to the office —

I look forward with pleasure to your visit — Hope I shall see you often — Wish I had a house in this village, to ask you to — But let us not neglect the means of grace to be found in New York oyster houses. You stay with Brace, do you not? Without exception, he is the best fellow I know of here — brave, manly, simple-hearted, genial, with the blood warming up his transparent features, as if you looked right down into his soul. He is without prejudice, fair and liberal to an unparalleled degree —

Ever yours
Geo Ripley.

Tribune Office. N.Y. Feb: 28th 1856

My dear Theodore.

The new edition of your brave book came to hand yesterday, and need I say, your friendly and tender words did not fail to touch my heart. Certain it is that from my first acquaintance with you, my sympathy was won by your robust devotion to truth, and your cordial overflowing geniality: but that you could have ever received any encouragement in your lofty career, from one so distant from your orbit, would be incredible to those who did not know that you combine a woman's softness of feeling, with your manly "heart of oak". But let that be as it may, our friendship has weathered many a winter and summer, and only grown brighter from the test of time: and it is always a pleasant thought to me, when I reflect on how little I have brought to pass for my day and generation, that at least I have been loyal to the principles of truth and freedom, which have ripened in you to such a bountiful harvest of accomplishment.

I can sincerely say, that I rejoice in your success as if it had been my own; and perhaps you will not deem it strange, if I tell you how perpetually grateful I am to you, for presenting to the world an example of a true man, in the midst of the dwarfs, mountebanks, satyrs, and monkeys, which make modern society so mean and false and hollow and repulsive.

I have scarcely looked into your volume, and probably should not find my ancient interest in its contents. I cannot digest any religion but the worship of the Eternal Triad, as expounded in many "colloquies divine" with you — but how little man is prepared for such a pure faith, I am too deeply sensible. Still, if the world is not an audacious "quiz of Nature," as Emerson holds, I think all creeds must ultimately be merged in this "positive" or as you would say "absolute" religion.

I depend on seeing you next week, and presume our hospitable and reverential Brace, has a breakfast in contemplation.

Good bye, and believe me

Ever faithfully yours,

G. R.

"New York Jan" 15. 1859.

My dear Theodore,

You were very kind to write to me from your sick bed, which I trust will soon be changed into the couch of convalescence. With your great fund of vitality I cannot but anticipate a speedy restoration to your usual labors: but I am sure you cannot be anxi on this point, as you have already done such a day's work in the harvest of humanity: and even in the midst of life, have gathered such a store of autumn sheaves.

Whether you go to the West Indies, or to Europe, or to some Ultima Thule yet more unknown, you will be followed by the benedictions, and grateful sympathies of many loving hearts, who have received from you their first impulses to truly divine and beautiful things.

My wife bids me give you her kindest remembrances, and the assurance of ancient friendship, while

I remain, dear Theodore, ever

Your faithful and devoted friend.

Geo Ripley.

Roberts J.

From John Roberts. Boston.

Tuesday Eve Dec 1st 1857

Rev. Theodore Parker,

Respected Sir,

Although personally unknown to you, I hope you will not think it an act of insolence on my part to address you. I inclose you papers which will show you what I have been. I desire also to inform you, what I am, and how I became so.

Dr Montgomery has spoken sufficiently of my early life, - my education etc- The bright prospects of my college days were gradually covered and shaded by an unfortunate inclination to indulge in spirituous liquors. This fatal appetite was unknown to all my friends and instructors. I determined to quit the profession to which I had been educated, and to emigrate to America. I arrived in New York last August. I obtained a few months work as porter in a glass store. The work became slackened, and the number of helps diminished. I was again without work. In December of last year I came to Boston. I did not obtain work until the 1st of May. From that time to Sept 1st I was employed as attendant at Mr Bramans' Baths at the foot of Chestnut Street. The Baths closed on Sept. 1st. I enclose Mr Bramans discharge. My wages were small, and I have now only $5.00 left from my savings. I fear that want and destitution must be my portion this winter, unless I can obtain funds to carry me West, to Milwaukie, Wisconsin, where I have friends, who would gladly give me a home for the winter — But $5.00 will not be enough to pay my fare, and that is all I have. May I ask you to advance me $7.00, and with it I can proceed tomorrow morning. I promise you faithfully, that I shall repay you shortly. I know, Sir, that I have no claim upon you or anyone else. I scarcely dare to hope for a favorable answer. To no other shall I ever appeal. I am an outlaw morally. But, Sir, there is hope. I am young and have a will, and today I pledged myself never today I pledged myself never to taste the fatal drink.

A mother's prayer goes up to Heaven daily and hourly for the welfare of her unfortunate son. Had I not thought of her today, I would have enlisted in the American service. But the grief, which that would cause her, has made me appeal to you. This is my last struggle to save myself from a soldier's life. If you refuse me, I enlist tomorrow. To you I appeal, and to you alone. Let no other know of my misery. You I have told of it from the interest with which I have read your published works. Help me if you can. My fate is a hard one, but you can render it pleasant enough for this winter. Twelve dollars will take me to a friendly hearth. Of these, as I said, I have five. Advance me the other $7.00, if it is at all possible, and you will render me

Your ever obliged friend

John Roberts.

Robertson D.A.

From D. A. Robertson, Ohio.

Lancaster Ohio. Feby 20. 1850

Dear Sir,

I understand you publish a periodical. If so, please send it to me, and on the receipt thereof I will remit the subscription price.

Your great work on Religion, I hold in the highest estimation, and I am happy to be able to say, that it is well known in Ohio, and has done great service in the cause of enlightened religion. Such views as you have so ably given to the world, need in this age, only dissemination, to be joyfully embraced by enlightened men and women.

Thousands of the best minds stand ready to embrace your sentiments, and await their enunciation. Truly, as you say, the old system has been worn out— The age awaits the coming of Truth, enfranchised from superstition and "materialism".

We need preachers of the great truths you announce — Missionaries among the people. Though in but moderate circumstances, I would gladly contribute, for such a purpose.

The great West, where men are less enslaved by consecrated opinion than in the East, presents an inviting field for the labors of the enlightened religious philanthropist. But none such come among us— The readers, and they are comparatively few, alone hear their voice.

Could not you make a tour through the West. Many thousands of friends, whom you know not, would greet your coming with enthusiasm: and great incalculable good to religion and humanity, would you accomplish.

I hope, Sir, that you will think favorably of the above suggestion. A stranger to you, but an admirer, and I trust not unworthy friend, you will I hope pardon my freedom in addressing you.

Very truly yours.
D. A. Robertson

Rev. Theodore Parker
Boston

Robinson G. C.

From Geo C. Robinson. New Haven Conn.

Yale College.
Thursday Eve 14th Dec. 1854

Theodore Parker.

Revd and dear Sir,

I am constrained to write to you praying for a counselling word upon a subject of much perplexity: you especially — because I have already had a chaos of precepts upon it from those, with whom, the school, which you may justly be said to represent, is not in marked favor, — pardon me, sir, I speak with the utmost respect, — I have sought and obtained advice, and am compelled to say, I am left scarce a whit the wiser. I shall not be able to state my question concisely, and hardly dare hope intelligibly. The involved idea is something like this. Let me quote, what you will immediately recognize as Carlyle. "How between jarring extremes, wherein the rotten lies so inextricably intermingled with the sound, and as yet no eye can see through the ulterior meaning of the matter, is a faithful and true man to adjust himself?" How shall he be a safe man, and yet a Reformer — a conservative and still honest? When we recognize a truth are we to do immediate battle for it, — urge its immediate embodiment in our individual and state Gospel, — its immediate adoption as a rule of action; or are we to believe that reference — and that very careful, is to be had to the disease on account of which our sanitary regulations are instituted. In short is a temporizing and conservative policy fraught with more danger, than an unsparing radical one. Doubtless — now one should be preferred — now the other. But have you settled it — that there is a rule in the case? If so, is there a reason with you, which can be conveyed to another, — who, without pretence, is seeking earnestly for the truth. If so, again, and if it will not greatly inconvenience you, may I hope you will grant me — though it be but one — an advising word?

Pardon me Sir, if I intrude one more question upon your notice — Why have we not, in this age, as in that of Plato, and of Aristotle — the Philosopher and his bench and he his disciples? Of our number here, there are many, very many, who in darkness are struggling for light, upon great questions of morals and politics. How eagerly should we run to the call of a master, who like the Masters of old time, should teach us with his own lips: and to whom, in the earnestness, — oft-times, the agony of our doubt, we could put questions, for immediate solution. I know libraries, the press, and wide spread intelligence are so many arguments against this; but surely none are of considerable weight. The Professor and the auditorium are wants above the reach of these; — our colleges cannot supply them: we are destitute. For instance, sir, if you, or any other who might be competent, were to undertake the task, in a year, I hesitate not to say, would come more hearers, more "disciples" — than could be accommodated — It may be this is a chimera: but as students we often talk of these things, and can but feel, that there is as yet, a great lack in our educational opportunities.

If I have seemed bold, sir, either in this letter or its manner - the explanation is in this, that I have come to you, as to a Master: who if he were willing to be approached at all in this way, would wish at the same time, rather to instruct than to impress his pupil. If you find it your pleasure to take any notice of this communication, I shall be exceedingly grateful.

With very great respect Sir,
I am, Your sv't
Geo C. Robinson
New Haven.

Revd Theodore Parker
Boston.

April 24th 1856. Yale College.

Revd Theodore Parker,

My Dear Sir,

Quite an animated discussion has been going on here, for the past few days - excited by your sermon on conscious religion as a source of strength - as to the *Joy* and *Sorrow* of elevated characters - or in more ambitious phrase, of a *great soul*: as to whether, for instance, there is anything peculiar in the *conditions* and *kind* of the Joy and Sorrow of such men as distinguished from others: - and as to what is the *relative power* of these feelings in the creation of Art - of character in practical life - and the like, as compared with *whatever other* agencies, which operate to these same ends. We are many of us anxious to get your opinion — especially an analysis of the genesis of the subject, and this is the only apology I have in my power to offer, for venturing to trespass so much upon your kindness. I have written at the request of several. and all are anxious that you should — not trouble yourself to give us a long homily — I should rather say, essay — but a short, and if you choose somewhat philosophical analysis of the whole question —

Pardon me sir, if I indulge the hope that you will grant the request, which a good number of your admirers — young men all — have made through

Your humble Sv't

Geo. C. Robinson

New. Haven.

Rev. Theodore Parker.

Boston.

Rogers H. D.

From Henry D. Rogers. Boston

Boston. Jan. 1st 1853

My dear Parker,

On this first morning of another year, a something in my Heart, prompts me to send you a word of fraternal kindness. (When we reach any point on a journey we naturally pause, and look a little over the road we have come, and the small part of that which lies visible in advance of us — and especially at the friendly Wayfarers, who are journeying it with us:

Among these, I see you my friend, holding on your course, with free and active limb, in a path of your own, where your own sense of duty tells you to take your strides, out in the fair open middle of the road, and not slinking among the bushes, in the bye-paths where the walking is smoother.

My privilege it is to keep you in sight, if I may, and while walking free, to measure somewhat my progress, by noting how nearly its course is accordant with yours.

In sending you a word of cheering, of earnest and cordial cheering, in your moral and mental march, I will take a friends permitted freedom to ask you to abate for a while, your physical toil, in this noble onward course. Every well-wisher you have, and near, and afar off. these are very many, would join me in this request, that you will spare your strength just now, and repose, and relax the pressed nerves, which have produced so much, and promise to yield so very much more in the future, if wisely moderated in their action. Do ponder well my counsel: it is the suggestion of bitterly bought experience. When you feel that you have overwrought your brain in study and composition, please remember that change of excitement, by resorting to other mental stimulus, may bring you a momentary *sense* of rest, but can afford you no true recuperation. This will only come through *rest*, sheer *indolence* of the mind.

As a little sport is as near to rest as your mind can come, I send you some laughter-moving tracts. They were given to Hillard, in proof that the Society has an eye to the fine Arts. Mrs Hillard says these things shock her more than Theodore Parker ever shocks certain very orthodox people, and that this *is* blaspheming God. While to this I wholly assent, I take cheer in thinking whither this tract movement is leading — Clearly to the disabusing of men's minds of their inherited Theological absurdities. It is simply putting puerilities into language which can no longer disguise them.

I return you the Pamphlet on the Wolfish Kidnapping of India — The Wolfish Kidnapping of America cannot be written in a compass so confined.

Please send me Desor's letter. I am about to answer it. And tell me in a word or line how you are.

Ever yours faithfully.

Henry D. Rogers.

Revd Theodore Parker.

Rogers W. B.

From Wm B. Rogers . Boston.

Lunenburg Oct. 17th 1859

My dear friend.

I regret having so long postponed my purpose of writing to you. The wish to send you fresh from my own pen, some word of kindest sympathy and remembrance, has been present daily, and this you must accept, in your indulgent friendship, as a substitute for the deed. I know that you have trust in the affection of friends, and am sure therefore, that you will not look upon my omission as the result of any lessened interest in your happiness, or in the restoration of your precious health.

Throughout the past Summer I have from time to time heard from friends, and through the papers, something of your movements and condition as a convalescent, and I have recently been much gladdened by news from Mr Sanborn, of your great improvement, while with Desor, and at Montreux.

I believe you will be pleased to learn that my wife and her brother James Savage have eagerly read your letter to your congregation, and have shared my deep interest and sympathy in the noble and touching exposition of your experience, thoughts, and purposes. We often talk of it, and will I am sure, as long as we live, feel the better for having read it.

To have lived and thought so bravely and wisely in behalf of truth and mankind, must sweeten reflection even in the midst of suffering and despondency, and to know, as you cannot help doing, that thousands of hearts, thank and bless you for the light and strength you have given them, must prove a balm of more than Esculapian virtue.

Since hearing of your purposed tour in the Bernese Alps, I have in thought repeated my exhilarating excursions on Thun, and over the Wengern Alps, and have stood again at sunrise on the frozen Faulhorn, in the midst of a sea of golden mist, over which the snowy summits rose like pryramids carved in silver.

I have felt something of that elation of soul in which I know _you_ must be rejoicing in the midst of so much beauty and grandeur, and have thought of the marvellous touches of language, by which you could call up to your two thousand rapt listeners the glorious scene, with its sublimest teachings.

I have seen so little of Boston for the last four months, that I can give you no local news, which you have not already received. In a few days we remove to our house in Temple place, leaving the woods and roadsides still bright with the gold and crimson of our American Autumn.

Part of the summer I spent with Mrs R. in Nova Scotia and New Brunswick, but returned in time to enjoy from our hill top the marvellous splendors of that week of Auroras of which you have no doubt seen notices in the papers. Indeed you may have had the good-fortune to see a similar display, as I observe that about the same time very brilliant Aurora, were visible in England

and on the continent.

My last news from Henry, antedates the meeting at Aberdeen. He has excellent health, and is well pleased with his British home. I trust you will be able to see much of him before your return.

I am sure my good friend I need not apologize for urging you to unremitting prudence and care of your health. You so enjoy intellectual work, and beneficent activity, that I always fear that in convalescing you will not wait until your strength has been consolidated as well as built up. That you may come back to us with renewed capacity of enjoyment, if not with all the vigor of past years, is the earnest hope of

yours affectionately,

Wm B. Rogers

From Wm C. Rogers. Green Island Albany Co. N.Y.

Green Island Sept. 19. 1855

Theodore Parker.

Rev. and Dear Sir,

I trust you will excuse my presumption in thus addressing you, when I inform you that I am in want of information which you alone can supply, and when I further state the nature of those wants, and the assistance you can doubtless render me, in this my time of need.

In preparing for my profession (Medicine) I engaged in a series of investigations, and associated with a class of enquirers, that led me to study the vast problem of life, as expressed in myself, and my kind, and ultimately freed me from the thralldom of creeds and of churches, and enabled me to find a home and a sanctuary, in the more ennobling faith of Theism.

To the propagation of this faith it is my desire to devote the energies of my mind and heart, and I write to you at this time to enquire of you, what course of special study and training will best conduce to such an End.

My education is liberal, of rather a Special character, from the nature of my pursuits, and my means of continuing it in any direction, though limited, fully equal to the onward progress of the soul in truth. (for I have learned from experience, that except the Soul keep pace with the intellect in development

Rogers W. C

confusion of faith, and consequent moral weakness result: hence I say, that, tho' my means of procuring intellectual food are limited, they are fully equal to the slow and sure growth of the soul in truth). I care little or nothing for the opinions of Standard authorities. — I want Truth: Truth that will stand by and of itself, and commend itself to every unprejudiced mind, irrespective of the channel thro' which it flows. If I went to any of my clerical friends, they would, while they bemoaned my "fall from grace", refer to authorities whose labors were spent in "nursing a sick divinity". I therefore come to you. Where can I find that class of truths most needed in the spread of Vital Theism, throughout the world? What course of study and of thought is needed to fit one, who like Paul of old, feels "his spirit stirred within him, when he sees the people wholly given to idolatry", and longs to become the apostle of a more perfect revelation? Will you answer me fully? I have appealed to your feelings that you would not refuse to hear the appeal of a friend of humanity, who longs to be of greater and more lasting service to his kind. —

For references as to my character, I can refer you to the most prominent members of the Medical profession in Troy, Albany, and Schenectady: — as to my motives, to the character of this letter, and the position you occupy in the religious world. — Hoping to hear from you at no distant day, I subscribe, myself,

Most Sincerely your Friend

Wm C. Rogers

Green Island (near Troy) Dec 2d. 185

Rev. Theodore Parker,

Dear Sir,

Your last was duly received with much pleasure, and the valuable suggestions it contained carefully considered, but I cannot resist the impression that you misunderstood me and the object I had in view in addressing you. This misunderstanding probably arose from my not stating my object, and my wants, with sufficient clearness. I wish to become an apostle of Absolute Religion, not at the bedside in the character of physician, but at the bedside and in the pulpit in the character of teacher and preacher of "glad tidings of great joy. And the assistance I asked of you was, or was intended to be, this, information as to what books and what course of study would best enable me to accomplish my desires. The few external helps you recommend have been mine for years. My education as physician has furnished me with all "the evidences of design", a reflecting mind needs to assist it in its endeavors to solve the great mystery of life, and what my education as physician has not furnished me, my practice in that capacity most assuredly has: for I need scarcely tell you that the adaptation of natural and human means to the accomplishment of natural, normal results, is nowhere more apparent, than at the bedside of the sufferer, whose every pang is a prayer for, and an endeavor to attain to, the perfection of health. Nor has my literary education been fruitless of great results. It is to Tennyson's *In-Memoriam* that I am indebted for the first ray of light which in time grew into the broad sun-light of religion which now warms and vitalizes my being, and I am therefore inclined to estimate him very high, as a teacher of the absolute religion, as a man whose aspirations and whose thoughts tend as naturally and as instinctively truthward and heavenward as any whose name adorns the literature or the religion of any country. Nor am I alone in my estimate of the man or of the effects of his song, since many of my friends to whom I have recommended the man and his works, have, with myself, learned to hold that, in the words of the Laureate,

There lives more faith in honest doubt,
Believe me, than in half the creeds.

I have the Supreme satisfaction of knowing that, by the aid of Tennyson, I have enabled not a few "to fight their doubts and gather strength"— With Wordsworth I have but little acquaintance. A few years ago, when I was outgrowing Moore and Byron, and but just coming within the sphere of the more thoughtful, and ennobling poets, I endeavored to read the poet of Rydal Mount, but he was too old and wise, and I too young and passionate to "dwell together in unity". The antagonism then developed has since settled down into a prejudice, which I have not yet fully overcome. With Emerson my acquaintance is slight. He is an enigma to me, perpetually reasoning in conclusions, the premises of which are drawn almost wholly from within. A young friend of mine, an artist residing at Albany, in conversation with Dr Potter, Provincial Bishop N.Y. mentioned Emerson's name, and made a quotation from his Essays, whereupon the Bishop remarked in his dismal and sententious manner, "I consider him the most pestiferous man in America". "I am happy to hear you estimate the man so highly," was the artist's answer. Since then I have been the more anxious to increase my acquaintance with his writings, knowing that the orthodox have ever considered the world's great masters in thought, from Socrates and Jesus to Spinoza and Goethe, as "pestilent fellows," and cried "Away with them"! Away with them"! until.

"Barabbas went to the crowd's embrace
And Jesus to the cross" —

— You tell me you will "be glad to be of any service to me," and I shall be glad to recieve such service. What shall be my studies, and what my course to fit myself for the pulpit? — I read the sermons you sent me, with pleasure and profit, and have read and loaned them to others, with a like result. — I tell you, Sir, the country is filled to overflowing with *infidelity*, and it needs the earnest, well-directed efforts of a few ardent, enthusiastic minds to mould the faithless chaos into shape and beauty, and stamp it with the impress of a high and noble religion. You have done much towards the accomplishment of this result: I also would do the *much* that in me lies. be it more or less.

I see from the announcement in the papers, that you are to lecture in Troy the coming winter. My house on Green Island, is about one mile from the Athenaeum, where the Y. M's Association lectures are delivered, and if the distance would not be too great for you to walk, I would be pleased to offer you the hospitalities of my home during your sojourn in Troy. Green Island is opposite the North end of Troy and connected therewith by the Rail Road Bridge, and the entire route is paved and flagged except a short distance in the village, so that the walk will have no great objection except its length. I would be pleased to make you welcome to Troy and to my humble home. My wife and I sympathize with your religious views. Since we entertained them we have felt more fully than ever before the dignity of humanity, and so to speak, the humanity of Divinity, and desire to assure you in person of the comfort and happiness you have rendered unto us.

You have ministered unto us in spiritual things: we would administer to your creature comforts as far as in us lies.

With great respect, I am, Sir,

Truly Your Friend.

William C. Rogers.

Ronge J.

From Johannes Ronge, London.

London Sept 26th 1856
Grove House, Kentish Town.

My dear Sir,

Although I do not write often to you, I watch your progress with the greatest attention. When we last wrote, you were tried, while not respecting the most impious Laws which modern nations can show. Now the final struggle against the slave system has commenced and I am glad that it at last has commenced. I write you about this perhaps next week, when I have a few moments to spare. To day I only inform you that here in England is a German Legion of 10.000 men well disciplined. The English Government would like to send them to the east. However they would prefer to come to America, and I thought it would be a blessing for you, if you can get in the North such an army against the rabble of the man-seller. This 10.000 could give a heavy weight to your cause. Should you want them for Kansas, and the English Government not employ them in the mean time for Italy, (where they would do still better for the Pope's removal to Jerusalem!) let me know it immediately, and I shall do all in my power to direct them over to America. They get free passage to Ame by the English Government. There is a German Society Boston of decided men, they will help in the matter.

Truly yours — Johannes Ronge.

Ronge J

London Feb 6th 1857.
Grove House. Kentish Town.

Dear Sir

I enclose a letter of our Community to the Community in which you preside. You and your friends will see that we have endeavored to do something good, and to promote religious culture. We are however greatly kept back by the want of a so called respectable chapel or place of worship.

You know the peculiarities of the English as well as I do, and you will not be astonished that many people do not join our Association because our Meeting place is a private house in which we have at the same time our Schools. In order to remove this obstacle, we have decided to build a convenient Meeting Room or Hall, or to procure one. We want for this purpose about £200. perhaps less, when we make arrangements with a building society. You and your friends would greatly assist us and encourage our members and friends here, if you would send us any subscription, if it be small. The principle object in this matter is: that our Communities express their Sympathies not merely by words; but prove it by deeds of Love. I would like to have an opportunity for our Community to do something for yours or other American friends. With regard to my Periodical, I have been unable to publish it monthly, and it appears quarterly. I have so many duties, that I could not attend so as it is wanted. It may appear perhaps not very polite, when I ask you to send for our Paper a correspondence or an article or a sermon every quarter, for which will be paid naturally the required amount. It would greatly promote our cause here, and strengthen our Communities in

Ronge J

Germany. It is from this motive that I ask you. Cooperation of our Community is wanted; it is a duty because it springs from our religious Principles. I think that most of our liberal Communities neglect this. We have sent an Educational work for your Library: should you take interest in the system expounded therein and like to establish such a school in your Community, I could recommend you a highly educated Lady of a good family who would establish that school. She will come over in June or July —

An early answer would oblige, yours truly

Johannes Ronge

To Theodore Parker

see letter to Theodore Parker Society on 324 page

From Joseph E. Sprague. Salem. Mass

Salem April 3d 1848.

My dear Sir.

President Everett has not yet returned me the vindication of Mr Adams political consistency, and I suppose he will not until after he delivers his Eulogy. I send you Mr Adams' embargo letter and appendix and Mr Pickering's letter on John Adams letter, which you have in the Registers. I also take the liberty to send you one of my old Eulogies —

I was born and brought up in the Old Unitarian first church — I have heard you condemned without stint as a reformer and infidel, but never had the pleasure of hearing you myself. I have also heard you praised and eulogized as highly as you have been censured. I did not feel much curiosity to see your writings, as I am no sectarian, and but that your sermon related to Mr Adams, I should not have read it — But I did read it with great delight, I wish I could said unmingled. But I thought you unjustly severe on Mr Clay, and mistaken as to Mr Adams. I thought your discourse evinced such power of analysis and such talents, that when I set you down in the first class as a Discoverer, though my observations may yet appear sarcastic, I confess to you, that I thought them true and if the sermon was a fair specimen of your mind, it approximated, very close to that class — I never dreamt however, that in speaking of empire over men; you alluded to Slavery—

With respect to the Embargo, I have twice changed my mind. When it was in force I was pleased with it, thought it would be effectual, and that if continued a few months accomplish its object, and I had the very best opportunity of knowing, for I was then *deputy Marshall* and whenever there was difficulty or opposition I was then called to act.

When I delivered my Eulogy, you will see there I had modified my opinion, and thought it then a doubtful experiment, inconsistent with the desperate enterprise of our merchants. I had not then fully seen, what was to follow—

But now when I have seen what has followed, I believe the repeal was our greatest mistake; six months longer would have healed our difficulties, and we should have avoided that curse of Republic wars, which has entailed on us a Military dynasty, which has overthrown even the constitution, and given us Texas, Mexico, and I fear perpetual Slave Rule.

I send you for your inspection, but not for *publication* a further extract from Mr Adams' letter on Colonel Pickerings charges, which shows how indignantly he viewed the charge—read in Register of March 16th immediately following "odious and servile principle".

Three thousand suns went down on Webster's lie, Nearly six thousand suns have gone down on this Calumny of Col. Pickerings, uncontradicted by me, till he has now produced it new vamped.— As an artifice of controversy. It belongs to the school of malignant prevarication — As a Specimen of logic to the School which would prove from the Bible, that "there is no God".

You suppose that this is an electioneering pamphlet. It may perhaps be so intended, but there was provocation in the Cunningham Correspondence (also an electioneering pamphlet) and Mr Pickering may really intend this book as vindication of himself. The earnestness with which he labors to prove his continual treachery to his own trust as a confidential member of my fathers administration, and the unblushing simplicity with which he justifies Cunninghams treachery in *his* publication, seems to indicate that his sole purpose was self defence. Confidence betrayed seems indeed to be the principal engine of electioneering at this time — I suppose I must bear my proportion of the injury — May I never be justly chargeable with any portion of the crime!

With great respect
Yours truly.
Joseph E. Sprague.

Sublette M. E.

From M. E. Sublette. Henderson

Henderson Sept. 27th 1857.

Mr Parker — I am prompted to address you by reading a paragraph in a newspaper stating that you had been obliged by failing health to desert your pulpit for a time. Though in the ordinary sense of the term, we are unacquainted, I feel that you are more nearly and really my friend than many of those about me, whose faces I behold, and whose hands I clasp in daily intercourse.

I was brought up in the strictest school of Calvinism, and having my mind early excited upon the subject of religion, and, having a natural tendency to freedom of thought, exactly opposed to the tendency of all my teachings — the religious books that I read — the preachers that I heard, you can imagine the struggles which I would vainly attempt to describe. They lasted for many years and hindered the reconciliation of my will, with the Infinite will, but at last I burst the shackles, and emerged partly into the light. From my earliest years the doctrines generally taught concerning Jesus Christ, have been stumbling-blocks to my reason, and even after I had arrived at the point of being willing to believe and receive any thing which was truth, my reason refused to accept him as God and Redeemer — I felt that I was reconciled — converted, but not because Jesus Christ died on the cross. About this time I saw in the Westminster Review a notice of your Discourse of Religion, which induced me to send for it — I read it, and when I had finished, not a doubt and not a fear, remained on my mind. This was what I wanted here was satisfaction for the reason and for the religious faculty harmoniously combined — here, at least was freedom of thought upon religious subjects, the power and grandeur of which, filled me with admiration, while the purity of the truth evolved flooded my soul with ecstacy.

I felt that if you had done no good in all your life, but the one act of affording such sublime satisfaction, to my doubts — your life would not have been in vain.

In the autumn of '54 I heard you lecture at Masonic Hall in Pittsburg — I cannot well describe the feelings, with which I looked for the first time upon the face and listened to the eloquent words of one, whose name had been for years, one of the first upon my short list of friends.

Dear friend, I hope earnestly that this decline of health is temporary — that you will live long to help others as you have helped me — to stand up bravely and fearlessly for the true and the right, as you have always done.

Yours, M. E. Sublette.

Turner J. H.

From J. H. Turner. Bedford, Taylor Co. Iowa.

"Bedford April 25 - 1858.

Rev. Theodore Parker.

Dear Sir,

It may be that you will recall to mind a person, who, perhaps a year and a half ago, called to see you occasionally in company with Mr Briggs.

Going "out West" to see the world a little, I became disgusted with the *science* of "Wood butchering," and as every one thinks he can edit a paper, I tried it. I succeed to the satisfaction, I believe of every one of those whose opinion is worth anything.

You will see by the copy which I send you that it is like its editor *some what* Republican, we are within 8 miles of the "peculiar institution," and border ruffianism. I have not been troubled yet, although I have shown myself rather *black*, several times.

My more immediate apology for the liberty which I have taken, in writing to you at this time is this. We are surrounded here by the most bigoted and narrow-minded sectarians, Baptists and Methodists.

They are just convalescent, — having been laboring for the past few weeks under a severe attack of *revival*, over 100 having joined the church.

It having been my good fortune to attend your meetings at the Music Hall for nearly 3 years, I had imbibed altogether different notions of Theological subjects from those inculcated by the sectarians of the day, and

Turner J. H.

I find that we have quite a number in our little town, who are styled by the "people of God" (?) "infidels". A young man has just moved into our town A. J. Fishback, by name, who speaks to us nearly every week: with more experience he will make as good a "pulpit orator" as Iowa affords: he is the only man so far as I know, who preaches the right doctrine, and we shall probably have the honor of inaugurating the first Church of the kind in Iowa. He has never gone through a theological course, he is a good scholar, (both Latin and Greek) and in a short time will make a first-rate speaker, and a noble man.

We wish to form an association, or society, according to your ideas of Religion and Christianity, (three years has given me an opportunity to learn some of them) and as soon as we are able, build a church.

Will you be so good as to inform us of the necessary steps to be taken towards an organization, whether by constitution or otherwise. It is necessary out here to have some kind of an organization, and it is our wish to be considered more particularly as of your belief with your permission. We will try to uphold the "New Church" of Iowa as a model of Morality and Christianity, and nothing less at least, among the bigots of our section. You shall not have cause to be ashamed of your little branch, away in South-Western Iowa.

Yours respectfully.

J. H. Turner.

urner J. H.

Bedford Sept. 19th
Taylor Co. Iowa.

Dear Sir.

I recieved your kind letter joyfully, in due season. It rejoices us much to know that we have friends afar off who take an interest in our efforts. We are gaining strength every day in numbers and influence: a revolution is going on in this, and adjoining communities which will eventually bring latter day, infidelity into the front ranks of the true Christian warfare.

Our young preacher A. J. Fishback, is at work in this and adjoining countries with great success: this success is noticable in many respects: we are acknowledged as Men honest and true, at least to our convictions of right, whereas six months ago, we were looked upon with distrust, in every undertaking: we were challenged on juries, insulted in public assemblies "for the worship of God". (what contemptible mockery,) and every occasion was taken to treat us as men and women who were not to be trusted, "snakes in the grass": but lately, there is a marked difference, we are becoming better understood, and as a natural consequence, are elevating ourselves and the community around us from the theologic bogs which the people have been floundering in so long.

Six months ago we could hardly get a respectable number together for an audience: now whenever Mr Fishback has an appointment to preach, the house is crowded to overflowing; with an attentive and thinking audience.

The hardest doctrine which we have to inculcate, is, that Man's reasoning faculties should govern his belief in Devine inspiration, — that he should not believe a thing, merely because the Bible taught it (or appeared to). This idea of setting the *reason* of Man at work against the "Revelation of God" horrifies the pious old orthodox brethren, but they are beginning to own the force of the position.

You wrote me that you had sent me some sermons. I have never received them. I suppose that in crossing some of the swollen streams that have this season cut off from all civilization, the mail containing them was lost. I was sorry to lose them, but we have to bear such losses often in this new country.

Efforts are being made for a railroad through the "Southern tier," should it be built, we shall endeavor most earnestly to offer such inducements, as will extend your Western tours to our portion of Iowa.

Yours respectfully.

J. H. Turner.

urner J. H.

Bedford Nov: 27th

Rev. Theodore Parker,

Dear Sir.

It is Thanksgiving in Iowa, and it is also Thanksgiving day with the Progressive Friends of Bedford.

We have occasion for our thanksgiving in the fact that through the exertion of a few bigoted, ignorant Methodist and Baptist professors of religion, we are denied the use of the Baptist Church, - the only Hall in the village, and the school house, — truly a glorious occasion for thanksgiving. I have had some fears that our organization would "faint by the wayside" —, the hardness of the times, and the scarcity of money, have cramped us, and we have been unable to do as much as, under more favorable circumstances we should have done. But I have no longer any fears. Last night we were publicly denied the use of the Hall, which we had hired of the Methodists, and made a special contract for, at a certain sum per month, — they have broken their contract, and have turned us out of doors.

It would do you good to take a walk through our quiet village this morning, and see the determination on the countenances of about 30 or 40 progressive Friends: the hosts of Orthodoxy combined with all the other hosts of hell cannot prevail against progression now; some of the ablest leaders in the churches, have already declared in our favor, and have condemned the action of last night. It is just what I have been waiting and wishing for. We are slowly yet certainly revolutionizing the theological sentiment of this community, and no sectarian power can prevent it.

Could we have the advantage of good times, we would build a church in less than two months; as it is, we shall wait until Spring.

If the weather is favorable we intend to hold an open air meeting next Sunday, and at every favorable opportunity, until we can procure a house. It needed just this action on their part to rouse up the progressionists; they are now fully alive and will remain so.

I have received several sermons from you: the bound volume I never got. Most heartily we thank you for them, and the interest you have expressed in our humble enterprise. The countenance and encouragement which we have received from you, will never be forgotten. And that you may be continued in the enjoyment of that health, to which you have been so peculiarly restored, for future usefulness and the encouragement of the right, is the earnest wish of

Yours Respectfully
J. H. Turner

Tweedy D. H.

From D. H. Tweedy. Stanfordvill. N. Y.

Stanfordvill. N. Y. Feby 10th 1856

Dear Sir,

"The world does move". It was very gratifying to me, on the receipt of your pamphlets, at the post office, in our country store, to see, the Physician, the merchant, and some of my most bitter opponents each, with book in hand lost to every thing else, and to hear them exclaim, "good," "here's a good idea", "just hear this" &c: one said "these are my sentiments, but I did not know how to express them" &c –

When I gave a home to Stephen and Abby Foster, Parker Pillsbury &c those same persons could hardly find language bitter enough, wherewith to denounce them and me; but this was not my worst offence: Universalists, and Heretics of all sorts, when travelling, have found a resting place with us, and occasionally I have dared to question the doctrine advanced by their Minister, but now, I could not get away, without leaving some of those Anti-Slavery and Heretical works with them, and promising to loan the rest, at some future time.

The Baptists in our vicinity, are holding a protracted meeting: it has continued near a month, only letting off the steam now, and then, long enough, to establish or confirm their new converts, by immersing them in ice-water —

A more interesting and progressive Society has been organized in the same village, who meet regularly to read, and discuss the merits of your discourses: sometimes they elicit so many comments, that but a few pages, will occupy a long evening, and we do not consider it lost time, as it induces people to think for themselves, the first progressive movement; and calls forth their ideas, another step.

Those meetings are composed of such as have very little sympathy, with the churches called, orthodox: we have two volumes of your discourses on religion, and those you sent me, come in play.

So, you see, we have a counter revival, and the prospect is, that, we shall make the most converts. and, that ours will be of that class, who possess the most intelligence ——

My wife joins me in wishing you success, in your labors for the cause of humanity.

Yours &c D. H. Tweedy.

Theodore Parker

Wade J. W.

From J. W. Wade. London. England.

45 Lincolns Inn Fields
15th June 1859.

Dear Sir,

I am directed by the Committee for the Sunday School Association to forward you the enclosed, and to respectfully invite your attendance at the Annual Meeting which takes place tomorrow at Radley's Hotel.

The Committee are sorry to hear that the state of your health, spent in a holy and righteous cause, is such as to preclude them the hope of hearing your voice, calling us all to stirring action in this, and other good works; but if this may not be, they would be glad to have, and would feel encouraged by your mere presence at their meeting.

The presence of a good General though wounded in the service, is a tower of strength to willing troops.

Since I have the pen on paper that is coming to you, I find it impossible to refrain from a word of grateful and heartfelt thanks to you for ~~your~~ writings that have stirred the depths within me, as healthfully as the waters of Bethesda's pool — your Discourses on matters pertaining to religion, opened up a new life to me —— May God in his mercy grant that renewed health and strength may be again given to you, long to speak to our hearts on the same glorious, and above all others, one thing needful theme. —— Dear Sir, With grateful respect, Yours

J. W. Wade.

The Revd. Theodore Parker.

From Levi Wilder. Jersey City. N. J.

Jersey City. Feb 6th 1853.

Dear Sir,

I cannot express the gratification I feel at reading your two Sermons, at the exchange of your place of worship, and part of your "Discourse of Religion" now in hand. —— In a great measure you seem to strike me a light in the dark mists of Popular Theologies. For several years ~~past~~ I have been very sceptical of the main data of religion as generally taught. Yet I have not for a moment doubted that vital godliness is a reality, and that many I know possess it in more or less degree: and that I am myself earnestly thirsting to find God as he is, and be like *him*.— But being neither capable, or in the way of deep investigation, I could not be sure of, or declare, the convictions I found pervading my mind, in opposition to *all the world*.

In mere childhood I came to the belief that the *truths* of religion, lay on a common ground between all or most of the Christian Sects. As I grew this opinion strengthened, and I loved sincerely all alike who appeared to be the devotees of a life of righteousness.— I became *converted* as I trusted, but lo! there was no *common ground* now, for me *to stand upon*. But I must stand somewhere, so I joined the Church most congenial under all views: not, without insisting that I was not convinced of all the points of the Creed. I was told, that I was yet young, and as my mind matured, all would come clear. But the clearer my mind became, the darker still those doctrines became, until I heartily detested creeds, which I was sure held in bondage multitudes, as mine did me. But what could I do? No Evangelical Church would take me without one, and should I "*become infidel or fanatic*", and unchurch myself by withdrawal? All I should gain would be only a name of *small singularity*. So I am yet connected with a Presbyterian Church.

In mind I have been several years determined that the Bible is the only creed we should have. And I have cast about to see if some church could not be found which had no other. Two or three have come to view, but for one reason or another, they do not appear hale and strong, and for what cause I could not seem to discern.

Of course, in this jostling and tossing about, I have often feared I was verging to infidelity: and yet I could not believe a soul anxious to find the truth, would land in hopeless error; — I felt resolved finally, that God had made me, and as his creature, would be satisfied with my religion, whatever it might eventuate in, if I sought it sincerely: and moreover, would not credit me at all for a faith simply taken on trust, even if it were right.

I said, then, I will no longer be bound by dogmas I do not apprehend — I will question fearlessly the obligations enjoined by others, and if they do not obviously appear right to my mind, I will sternly reject them, and seek for *truth*, wherever, with God's help I may find it.

Well having thus broke loose, I ran at once to the free pages of the Bible. — But what was my alarm, to find that much of it I could not depend upon as evident *Divine Revelation*. — and even all the words of Jesus did not seem infallible! I trembled at the thought of rejecting any word that passed his dear-dear lips. But tho' his character was so plainly divine, still his humanity was not less clear, and the idioms and assertions uttered by him did not always appear *un*alloyed by the errors of his age and nation. Most trying was the solicitude I felt, when I found I could *not* declare Jesus *infallible* — Was I not fast hurrying on to atheism!! But I was sure I was not trying to escape Christ or God. On the contrary, I knew I was most anxious to find the solid ground of God's truth, upon which I might stand firmly in conscious defiance of all *human dicta*

And, blessed be God, I have never in my life before felt such a sense of his presence and favor. I feel more and more daily that I am drawing nearer to *Him*. — — But how uncomfortable it is to feel, that to open one's mouth, and speak such views frankly, dearest friends would be distressed with alarm, and approach with the cold shudder of meeting an infidel. What can a plain unlearned man, do or say? He can feel the calmest religious repose in his exalted conceptions of God, truth and duty: but all around do not understand him at all; but are sure

Wilder L

that his apparent peace, is but the fatal charm of the tempter, which they are bound by all solemnities to disturb him out of, that he may *yet be saved*.

In this state of mind I met your books, and if I mistake not, I see in you a *strong brother*, capable of securing his own footing, and reaching a hand of firm help to those who are weak. — I think I see in you a laborious devotee of *truth* — O, that great unknown word — wherever it may be revealed in any evident *word or work of God*.

I am not yet prepared to admit all your propositions — indeed I presume I but partially understand you — The book I am reading is deep, and I am conscious that I shall have to read it over several times. Otherwise I should not have written until I had gone through it once.

In future I will write you again. I do not expect an answer, because, I am a person of no considerable position, and it is not worth your while: you must be severely tasked.

It would please me to know whether you find a people who understand you, and are willing to be examples before the world of men and women that are Christians *outside* as well as in faith.

I should suppose the mass would take you for a Universalist — and would at once stop their ears, and never hear you out at all. To me the difference is antipodal. For old Universalism, was mainly a device to get clear of responsibility — Your position is, responsibility lost in the fond concern to exist *here*, as hereafter, in the love and will of God —

Excuse this length — Yours in Spirit

Levi Wilder.

Jersey City. Mar. 13th 1853

Very Dear Sir,

I write because I am full, and want to talk with some one whose Spirit evidently chimes with mine. Never, as I remember, was I so deeply conscious of God's presence with me. Your writings, especially such fundamental pages as 44, *Parker's Discourse of Religion*, — Chap. VIII &c, swell me to bursting.

How little, obviously, do the Masses of religionists apprehend of such sentiments! — They cannot, for they generally pursue a path high-walled from all possible side view by *dogmatism*: while the only object inviting them forward, is a *small red star*, very distant and near the horizon, shorn by the mists and smoke of earth of all its golden and joyous rays. —

O, that I was strong to stand before the people, and declare these great truths: — *God is the friend of Man* — *fills him with himself* — *when he lives for God and his brother.*

How feeble and commonplace this sentence seems uttered in the ear of a church Member, incidentally met: "Ah, yes, brother," he answers, "your words are truth."

But how comfortless the response falls on my spirits, since I am sure he does not at all understand me. He supposes my mind is upon the more punctilious and energetic turning of the machinery for grinding our friends and neighbors, into our own theological shape, so as safely to walk with us in our comfortable road to heaven. "Be ye warmed, fed" and enlightened, are mere contingencies to be attended to, if respectable charity deems necessary and convenient — the loaf being wrapped in the creed.

But I have misgivings of propriety in speaking thus. Am I better than they? — that I have right to censure?

"Thou shalt love the Lord &c" — "and thy neighbor as &c" — Can it be that this text has stood these thousand years in the face of Jesus' worshippers, friends, and followers, and they have yet so little observed its true intent? — Surely it needs no exegesis to discover its meaning, more than it needs telescopic research to discover the Sun and Moon. How then is it that the occupation of man has always been, and still is, to contend with, and destroy his brother? Formerly, vi et armis, was everywhere a most honorable way of taking his life, to take his substance; and the victorious robber at the head of his legions, returned in triumph, and became thereafter immortalized.

Maybe, humanity is now somewhat more sensitive, and contrives to act more seemly and becoming in doing the same under cover of Bible-constitution — treaty — or note of hand — But the conqueror now as ever, triumphs gloriously. His booty makes him great, and lifts him high above the lowly sigh and moan of those he has ruined — I can believe you that God is not an *avenger*, but how can I be convinced, that man's continuous history of fellow fraud, violence and murder, are *but* the very *un* amiable accidents or perversities resulting, not from a defective Nature but from the *unripeness* of Education? To me, although I cannot account for it, the doctrine of total depravity, and a Devil for its Author, seems immensely the more obvious fact.

I have read, and am reading your books, and am mostly convinced of the truth of your opinions, yet I am no longer the servant of *ipse dixit*. I am exceedingly doubtful of much of your *historic* views of Christianity, but I have of course, not ability to discuss the matter with you. I am confident you are the devotee of *Truth*, and that errors discovered in yourself, you will frankly abandon without waiting to be overcome by some strong adversary.

I saw and heard you for the first time at the Tabernacle in N. York, and was greatly delighted with your lecture on *Man and the Races*.

I find many are beginning to inquire of you and your opinions quite earnestly. I have become so interested that I can but pray that you may be preserved from indiscretions. How difficult it is to calmly direct and control the energies in ones self, necessary to carry the ensign of religious truth.

many years in advance of the present generation.

I said in my other letter, I should like to know if you found a people, who understood you, and were ready to be sacrificed with you. But still I say, do not trouble yourself to write. You could hardly reach my inquiries in a single letter, for I want to learn whether your people are moving, and how, in this and that great plan of leading the world in practical Christianity — Whether they are exemplary in a mild Jesus-like firmness, to follow their sabbaths with weeks of *better* acts consonant to the better principles they learn.

I was somewhat sorry in the *Tribune* of Wednesday, I think week before last, to find a very *acid* retort upon a Boston Paper Editorial, respecting you. It was signed by a member of your congregation. — I presume the spirit of that retort is not the general temper of your people. —— *Sharp Shooting* will have but small effect in the next great religious conquest — Instead of the cold lead and steel of Polemic strife, the mild rays of Christian love, and the soft atmosphere of brotherly kindness, are to overcome opposition, and establish the power and reign of *Godly Life*.

Yours truly,
Levi Wilder.

P.S. yours came duly to hand.

Jersey City. Dec. 18th 1853

Rev, and Dear Sir,

You will not quite have forgotten yet, my freedom with you some year since.
I write you again, simply from the impulse and comfort one feels of breathing pent emotions to another who evidently comprehends the secrets of his Spirit.
Since I wrote you, I have only become more and more confirmed in the views then conveyed, that I have for all my life so far, been shackled, heart and limb, in ecclesiastical chains: unable to believe the musty theories of canonized orthodoxy. and yet helpless in intellectual, and educational strength, to abandon them for a more excellent system.

But, thanks to God, as I now rise in the freedom of *reason*, I am astonished that man can be bound with fetters so utterly flimsy.
How amazingly preposterous is it, that the Salvation of the soul must be suspended upon the *believing* that *Christ* and *God*, are *identical*, and yet no one, priest or layman, has ever been able to tell me, what is distinctly meant, by the *identity* assumed. When I demur that the two terms — *Father* and *Son*, can bear no rational sense, unless they express the *relation* of two distinct beings — "ah," it is returned "reason cannot be allowed to speak in the premises". It must be believed, because the Soul must be saved by the vicarious

conciliation of the atonement, which cannot result from the sacrifice of anything short of an *infinite offering*, and nothing in the universe is infinite but — God, ergo Christ is God. Such is the theological string that is wound, interminably around the bone and body of our better fellow Christians.

To keep all this agoing the Bible is declared, All the Word of God, in fact and extent. Reason complains of discrepancies, and other obvious defects, which make it impossible to believe it plenarily divine. But reason is scouted as impertinent and heaven-daring to object because it cannot be reconciled to take absurdities on trust —— Well, how shall the catechised child, how the unlettered adult, reply to the verbose theologian, who stands over him in all the supremacy of learning, and the sanction of the *laying on of hands*?

No, he must prefer to err on the safe side — take the creed as it is made for him, and humbly plod his way after Christ, as best he can — It is well, doubtless, that many can adopt a belief thus indefinite, and glibly push forward in the purpose of *right life*. So thousands are rejoicing on their way *direct* to eternal life. Better it may be, that they be undisturbed in their comfortable faith. But I am confident, that multitudes, like myself are now becoming ill at ease, in such loose doctrinal foundations. *Common Sense* is becoming generally educated to a degree that absurdities must retreat beyond the area, in which God opens up his own "*highway*" of salvation for men of all casts of mind—

I can see that those things are beginning to take stern hold of the prominent thinking clergy. They see that the great battle before them, is to be fought without "quotations"— It will avail them nothing to fall back on the "*Fathers*". The fathers will be good and honored for what they have taught, that has borne the tests of *truth* — the ordeal of advancing intelligence, and the practical experience of some generations. But their propositions of Mistake &c, which are as open questions of doubt and contest, *now* as when first advanced, must no longer expect to be let off by being clothed in the sanctities of reverent age—

My sheet is nearly out, and 11 o'clock bids me to bed— yet I have not half expressed what I designed at the beginning — I will write you again by and by— Keep your sledge and drill, agoing. Don't stop to say anything to me. I am getting quite well acquainted with you.

Yours truly,

Levi Wilder.

Patterson, March 4th 1855.

Dear Sir,

I am having social times with you quite frequently in the reperusal of your books, but I wish it were possible to chat with you now and then a trifle more audibly. Since I first fell in with your writings, I have read and thought much in the direction of their inculcations. I am generally convinced of your reasoning, and the evidence you make appear, that the popular theology is immensely weak and frivolous. Indeed I find that wide misgivings are felt respecting it. I frequently express my doubts to religious friends, and often the response is such as to prove that many "Screws are loose". —

About a year since, I felt compelled to withdraw from communing with the church, — I was then connected with, — that I might not trespass on the confidence of the pastor and members — This required me to state to the Minister, that I no longer believed the Scriptures to be uniformly inspired, and consequently the doctrines presented *in* or *out* of them, I must decide upon, as best I could by the free exercise of *reason*. He was much shocked, and set to, to crowd me back, by appealing to the *danger* of such liberty with doctrines so long established and so extensively approved.

I strove to convince him that my views had been changed from overwhelming obstacles unsought by me, — the compulsion of palpable discrepancy alone, had turned me aside. Of course no other power, than the force of *reasoning* could be expected to move me. Besides I had not yielded hastily to new opinions, and it could hardly be other than useless, for him to spend efforts upon me. — He pressed me to talk some, however, and I at once pushed him on the point, that the evangelical theology, so called – stood or fell with the *plenary* inspiration of the Bible. He sheered off some at the word *plenary*, except in a *qualified* sense! Otherwise he admitted the proposition.

I asked him if God's *own words* were likely to need *qualification* in any case? The opinions of Horn, Michaelis, and others were mentioned as being authority for a sound propriety in adopting certain limited interpretations. I asked him what sent these men out after qualifications other than to *satisfy reason*? He could not resist the conclusion that the *plenary* inspiration must be the main stay after all, or the Bible must stand at the court of reason, to be recieved in whole or in part as it might prove to be true. After quoting a few passages showing the impossibility of believing that they were penned by the direct dictation of God – he turned off as I expected, by admonishing me that we were on holy ground, and it would not do, thus to give ear to "carnal reason" in the premises, and then fell to mourning again over my tendency to infidelity. He could not imagine what I could mean, when I told him. I never loved God, so profoundly in my life before — I was really sorry for the pain he evidently felt.

Wilder L.

It is very clear, from the popular lecturing and writing of the day, that a wide work of free thinking is in process.

A funny instance of this, is Edward Beecher's "Conflict of ages" — It is however, pitiable to see the tortures such sensitive men are suffering at being compelled to hold up — as all right, systems of doctrine, based so obviously on absurdity. He is not the only one on the rack — He is perhaps the only one who would attempt to escape by _Metempsychosis_, — that is about it, I believe. — surely the man will see the day, he will wish his book was in the bottom of the sea — While it proves so masterly the _restless_ trust, he and others repose in the alleged _propriety_ of "Gods _free_ electing grace", it is utterly amazing that he should not be swamped in the absurdity of asserting an accountability, responsibility — in one State of existence, for conditions in another, past or future, of which the subject is utterly unconscious!! —

Some 4 or 5 years since I had in hand, "Wilson's Concessions of Trinitarians," and from that I am not surprised at the instability of looking to the "_Fathers_" for help in the earthquakes which shake the repose of these _wakeful_ men.

I wish it were possible to talk with you on some points which you advance of which I am yet quite doubtful — But nothing in the way of epistolary interchange would answer, so I must wait till I see you sometime, or meet something more conclusive in publications from you hereafter.

It seems to me, you are unreasonably shut up to the admission of *Miracles*, and I think in that train you shut up God's ear from prayer. If prayer is to have effect at all with God, I can't see but he is to *vary* his doings more or less in contingency. If so, he is not bound to what we may term, pre-organized natural laws of matter or mind, — at least *reason* cannot see it so — and he may therefore return Lazarus to life on the same principle that he may *specially* notice and comfort one calling upon him in filial trust.

We have learnt how to vary the actions of nature in many cases, so as to startle the unsuspecting with impressions of the miraculous. If I crop a wheat head which has just begun to flower, and hold its stem in my mouth, in a few minutes all its flowers will burst out in maturity, — two or three days in the order of *natural* growth would be required to do the same.

Has not God the option of restoring a "withered hand" instantly, without upsetting eternal laws, at the breath of Jesus, as he does the little straw miracle, by the agency of my breath?

I know well you believe the power of prayer, but I do not see how it can consist with the impossibility of Miracles — Let me urge you still not to spend time in writing to me.

Yours truly.

L. Wilder.

Wood L. S.

From L. S. Woods. New York Mills

New York Mills, Ap 22d 1851

Rev. Theodore Parker,

Dear Sir,

I received that package of Sermons from you in due time, for which I feel very grateful, and within a few days, I have received another Sermon from your pen, "Of the chief Sins of the People." I arose from the perusal of it greatly cheered and refreshed in heart and Spirit. I have shown it to a few of my friends, and it finds a response in their Spirits. We feel heartily to thank God that we are able to find in you so able and fearless an advocate of the cause of God and suffering humanity, and we pray that He may give you ever the cheering influences of His presence and power.

I send inclosed Three dollars and twenty five cents, for which I wish you would send me five copies of your sermon "Of Conscience", and five copies of your sermon, "Of the State of the Nation", and the remainder in copies of Commonwealth and Emancipator Extra, containing the sermon above referred to, "Of the chief Sins of the People!" and address to me at New York Mills, Oneida Co. N. Y.

I hope that you will pardon the liberty I have taken in addressing you, as I have, and let me assure you that if you ever come through Oneida Co. you will find more than a welcome at Whitesboro.

Beriah Green has a small congregation, who gather around him here, and we believe that he is guiding us in the way to the true goal. He like yourself has the independence to think for himself, accordingly we find you and him, after having broken away from the trammels of sectarianism, with your "feet in a large place".

May God Bleſs you my Brother, and enable you to assist all your fellows with whom you have intercourse, either by pen or otherwise, to maintain their integrity, to achieve for themselves a Manly character.

Affectionately yours.

L. S. Wood.

Young E. J.

From Edward J. Young. Germany.

Halle a/s. Nov. 27. 1855.

My dear Sir,

I have just returned from a four months tour through Germany, France, England and Scotland, and I write to acknowledge the benefit which I received from the letters of introduction which you so kindly sent me. — I left Halle in the beginning of June for south Germany calling at Jena, Marburg, Giessen, Bonn, Heidelberg, and Tübingen, and seeing all the professors — so that having studied at Göttingen and Halle, and visited often Leipsig and Berlin, I have a tolerably good idea of the state of the universities, and of their chief representatives in theology and philosophy.

Zeller in Marburg, impressed me as much as any one I saw, and indeed I consider him the ablest of the Tübingen school. He is preparing the second edition of his Philosophy of the Greeks, and said that he should write no more theological articles, it was such a thankless task. His manners are very winning, the Swabian accent gives quite a charm to his conversation, while his truly philosophic mind gives strength and power to all that he expresses. Strauss, whom I saw in Heidelberg has much that is similar to Zeller — he speaks with his eyes cast down, in a very unassuming manner. He has just published the biography of a fellow-countryman of his (Wurtembergian) of the sixteenth century, and is chiefly intimate with Kuno Fischer and Gervinus.

Prof. Gervinus and his lady, I found very agreeable, and very enthusiastic in your behalf – particularly the Frau Professor. They spoke in the highest terms of your "Zehn Betrachtungen über Religion und Leben," and the Professor had been the means of having it procured for the Museum, where many had read it with great interest. They inquired very particularly about you and your position, and as they seemed to have read only this volume of your writings, I regretted that it was not in my power to show them others. On leaving they gave me a small volume of poems by F. M. Hersemer, which were prompted by the reading of your writings, and begged me to give it to you with their highest respects. The title page bears a warm dedication of it to you in the handwriting of the Professor, signed by both him and his lady. I shall perhaps not have an opportunity to deliver it to you before May, but then hope to do so personally. It is entitled very significantly, Lieder der unbekannten Gemeinde.

Professor Ledmann in Halle read also the translation of the first volume of the "Sämmtliche Werke" with great interest, and Prof. Carl Schwarz here, author of "Wesen der Religion", "Lessing als Theologe", "Zur Geschichte der neueren Theologie", requested me sometime ago to greet you in his name, and renewed the request to day, as I mentioned that I should write to you.

Dr Baur I found at Tübingen actively at work, surrounded by folios: to my question how he found time to write so much, he replied that he had little other satisfaction in life but to work. has left the field of theology altogether, and is devoted to philology: his History of Rome will be an elaborate work. I discussed very freely with Baur — what I thought the weak points in his view of the — that the simple narrative of Mary was intended to represent an idea, that the natural and frank epistle to Philemon was written with a definite theological design &c &c. I found that he was not inclined to urge these points, but said the main question was the most important, whether John's Gospel belonged in the second century. On this last question I had a long conversation with Mr Martineau, who I find adopts more and more of the negative results, uniting with them great spirituality, and still retaining a belief in the sinlessness of Jesus.

Mr James Heywood was very polite to me in London, and spoke with most friendly recollections of you. He has lately brought out Bohlen's Genesis in a translation — a book long since antiquated. — Francis Newman unfortunately was not in town, so I did not see him. Chapman seemed to feel rather indignant at the establishment of the National Review — for which Martineau, Taylor, Maurice, Morell, Baden Powell, and others will write. The Westminster is the organ more and more of the disciples of Comte, and Martineau has removed those books of his published by Chapman, to the publishers of the National Review. Two numbers have already appeared — it is a shilling less than the Westminster.

Bunsen's "Zeichen der Zeit — Briefe über Gewis-

Young E. J

-sensfreiheit" are making some noise, Leo having written two long articles against them in the "Kreuz Zeitung", and the Volksblatt devoted two whole numbers to their condemnation.

The publisher of Kants and Herbarts Works, Voss in Leipzig offers the 24 vols (ed. of Rosenkranz and of Hartenstein) for 13 Thalers! The original price of each set was 26 R.B.

I shall remain here till May, engaged on a translation of a history of Philosophy since Kant. 4 vols, and should be happy if I could be of any service to you while here. If you have any commissions that I can execute, my address is, "bei Madame Müller, 6 Scharrngasse Halle a/s Prussia". I should like to tell you of my visit to Bunsen, and many others, but must reserve it till I have the pleasure of seeing you. Please give my kind regards to your wife, and believe me:

very truly yours

E. J. Young.

Blair L. W. R.

From L. W. R. Blair. Lynchwood. S. C.

Lynchwood May 15th 1858.

Revd Sir,

I take the liberty of asking if you can direct me to any commentary on the Bible written in a spirit of more candid and ingenuous criticism than those in common use.— If not upon the *whole* Bible, then upon any of its several parts — especially the book of Genesis.—

My address is as above written —

The small sum enclosed is not intended as compensation for the courtesy of a reply, if you do me the kindness to make one; but as a guarantee against impertinent annoyance.—

With sincere respect.

L. W. R. Blair.

Revd Theodore Parker.

Lynchwood S. C. June 12th 1858

Dear Sir,

I thank you sincerely for the kindness with which you answer my inquiry. Your letter conveys to me information of which I had no suspicion before, though I have long been unable to accept the Bible, including the N. T. or any part of it, as miraculously revealed, or as justly exempted from such criticism as is applicable to other ancient writings —

— The three first chapters of Genesis, or so much of them as refer to man, appear to me to have been intended by their author to bear an allegorical signification, and to teach or rather suggest, the true moral nature of man, such as every one may, without abnormal inspiration, by deep and earnest introspection find it to be: and observing in Dr. A. Clarke's discussion on the word which the English version renders "serpent," and which he would translate "Orangotang", that the same word sometimes bears the construction of "*Knowledge derived from Experience*", it occurred to me that it might afford a clue to the origin of those notions of the fall and redemption of man, which go so far to make christianity unintelligible, and which seem to have arisen from a literal interpretation of the allegory.— Not having the attainments to investigate for myself, and having met with no writer who took this view of the subject, except Henry More, who is visionary and credulous in the extreme, I therefore hoped that you might refer me to some writer or writers, who had discussed this and other important portions of the Bible, with the same fair and thorough criticism which such scholars have applied to the difficult passages of Plato.—

With a due sense of obligation, I am

Yours very truly

L. W. R. Blair.

Rev. Theodore Parker.

Blair S.W.R.

Lynchwood. S.C. July 7th 1858

Revd Theodore Parker.

Dear Sir,

I did not receive till this morning your favor of June 26th; and it brings me the first intimation I have had of your having sent me, through the mail, a parcel which was sent back to you with insulting remark, *by some postmaster on the route*: *for it did not come to Lynchwood*.

The Postmaster here — a gentleman of pure integrity — is my intimate friend; and I need not his assurance (which he promptly gives) that the parcel in question was not received at Lynchwood.

This outrage excites in me as much indignation, as it possibly can in yourself, aggravated as it is by a double forgery, for the perpetrator of it left you very reasonably to attribute it to the Postmaster at Lynchwood, and infer that I may have acquiesced in it. — Should not the post Office Department be placed in possession of the facts, that the true delinquent may be traced out, and dismissed from an office he has so abused? —

I should have been glad to receive your sermons, but I will take it as a yet greater favor, if you will acquaint me with the name of your publisher, as I wish to purchase a copy of *all* your works for my library. — I am a Slaveholder, and dissent irreconcilably from some of your opinions concerning slavery, but I would entertain them with the same respect as other opinions of yours, from which, I may strongly dissent.

I cannot but think the aversion with which some people eschew one side of the argument, (whichever it may be) upon some subjects, ridiculous and contemptible.—

I shall be glad to know that you have received this letter, for I will not rest content until I have removed the possibility of a suspicion (which I trust you do not harbor) that I could have acquiesced in the sending back of your parcel.—

This letter will be delayed a few days— as yours was in reaching me— the post office at Lynchwood, being served with the mail only once a week.

I remain, my dear Sir—

With sincere respect—

Yours &c

L. W. R. Blair.

Lynchwood S. C. Feb: 28: 1859

Rev.d Theodore Parker,

Dear Sir:

I thank you for the sermon on "What Religion may do for a man," which I have read, and read again, with profit and delight as others of your works.— But in the "farewell letter", I observe, with lively concern, that your health has failed:— I earnestly hope that it may be soon restored, and that you may be permitted long to witness on earth the good which you have done among men.—

But in any event you have, in common with the good and great of all times, the high and rare consolation to know that the light you have shed is imperishable, and will continue to shine after the luminary has been removed.—

Among the Millions who gratefully participate in that light without having the honor to know you personally, I would humbly enrol myself — trusting that you will pardon me if I assume an improper liberty in thus expressing my sense of obligation: and the profound respect which I sincerely entertain for your goodness and worth.—

Your obedient Servant
L. W. R. Blair.

Borrman E. H.

From E. H. Borrman. Edgington. Ill.

Edgington Rock Island Co. Ill.
Sept 11th 1856.

Rev. Theodore Parker:

Dear Sir.

Will you excuse the liberty taken by an entire stranger in addressing you. I am a seeker after Truth! I have come to the conclusion, that God's simple unadulterated truth is the most precious boon attainable by mortals. I was raised a Presbyterian and for many years have been a member of that Church, and all my associations have been mainly with its members— Some 4 or 5 years since I fell into a train of thought, which has since led me to reject the doctrine of the Trinity, and the vicarious Atonement of Jesus Christ. I Have not had the benefit of any books opposed to those doctrines, have not had any associations with Unitarians, nor listened to a Unitarian Sermon.

My only knowledge of you, is through disparaging notices of you, and the doctrines you teach, in the public papers, and principally the New York Observer. Some of the ideas advanced there, as yours, for the purpose of showing their erroneous character, struck me as being remarkably full of truth, and has excited in me a strong desire to learn more. I have had a long, painful (and words can scarcely express how much so) and unassisted struggle, to heave overboard the mass of Theological lumber, assiduously packed into my mind from my youth up. I rejoice now in a freedom of thought, I never enjoyed before. I have unbounded faith in God; and a more exalted view of the perfectibility of man, than my former views admitted. But I am painfully conscious of my slow progress in the knowledge of the truth, and anxious to lay hold of all the helps Gods Providence may place within my reach.

Can you my dear Sir, give me any help, without imposing on yourself? can you put me in the way to obtain any books which will help me. Dont understand me as begging for a donation of books by any means. I am willing to buy, if you can take the trouble to direct me to such as would benefit me in my researches.

I have no associates who can help me, in fact I fear did most of them know the condition of my mind, they would discard my friendship and acquaintance, and eschew and brand me as an enemy of Religion. God knows I do not want to be an enemy of his Truth, but the thing many call Religion, as it is taught in most pulpits is not God's Truth — I dont want my soul crippled by its fetters.

I am 40 years old, am a Physician of the Allopathic School. I am surrounded by Presbyterians, and other denominations who are my patrons, and have confidence in my skill as Physician. But an open avowal of my sentiments, would probably create quite a breeze, and almost of necessity, impose on me in self-defense, the duty of assailing error in return, no matter how ancient

and venerable. Any other course would strengthen oppos
and give plausibility to injurious and disparaging statements which bigots would no doubt freely make.

I believe God has given to man an expansive moral nature; I wish to grow and expand; I dont wish to wait until I reach another state of being before I make any material progress.

If compatible with your duties and views, I will be greatly pleased to hear from you.

Yours Respectfully.
E. H. Borrman.

Edgington. Rock Island Co. Ill.
Oct 25th 1856.

Rev. Theodore Parker.

Dear Sir,

Your note in answer to my intrusive letter was received by due course of mail and gave me much pleasure. After some delay the two pamphlets sent by you came to hand, and have been perused not only once but again, and truly they have been like "good news from a far country"; many of the Ideas seem to me to be so perfectly reasonable, that not a sentiment or feeling arises in opposition to their cordial reception. Some of them I had pretty well elaborated in my own crude and unassisted efforts. I had the clue to fetch me out right, you have helped me along, so that from creeping I hope soon to be able to walk and even run in the path of truth. I had laid down as an incontrovertible proposition the Perfection of God, and was led from that to conclude that his works must be so also.

My success as a Physician has been greater since I came to the simple conclusion that Nature was more likely to give correct indications, than could be found in the teachings of the schools, at the same time I am not disposed to underrate them. I simply changed their relations in my own mind and placed nature first.

You can scarcely imagine how rejoiced I feel in the emancipation of my mind from the fetters of Calvinistic Theology. I thank God and take courage. There is a slavery of soul, I think more to be dreaded, than the slavery that fetters the body.

Could I have had the advantage of your views of God and man, and the Relations between the two in my youth what progress I might have made and how much more good done in the world. You can scarcely conceive (never as you say having believed in it) the toil and strength which it takes to work out from under the oppression of such a load. I have 4 sons, and with the help of God, if my life is spared, they shall have a fairer start on the road than I have had.

While I rejoice in the truth, I also see difficulty ahead. I cannot keep still, I will talk, and already I get intimations from old and valued friends, to this effect. "Why Doctor, your mind has been getting warped"—

Now as I humbly hope some of the kinks are only getting straight, I must not permit the impression to gain ground, that I am warped; and my position as Physician with a practice which ranges over a space of Prairie 15 by 18 miles, makes me somewhat notorious, whether I will or no. Circumstances also are bringing me, nolens volens, into opposition to the Church with which I have been connected. They have refused to give me a simple letter of dismission and claim the right to refuse any kind of letter except one to another church. I claim the right to say for myself where I will go. The Presbyterian Church at Rock Island, is the one in question. They have not answered my last letter, and probably never will, as I think the only answer they can make will be to fall back and rest on the mysteriously sacred platform of Church Authority. I wish there were enough of kindred views to make an association. But I know of none.

I sometimes think I will have to go to work and try and teach so much of the truth as I have learned and am capable of teaching. I have many opportunities in my vocation as Physician.

I have become acquainted with a few of a sect that call themselves Christians, whose views are so liberal that they only make Character a test for membership; they have no creed and leave every man to think as his judgement and conscience dictate.

I feel like being cautious in subscribing to creeds.

Bowman E. H

"*I believe in God the Father*" and that is creed enough for the present. + + + +

Thanking you for your kindness and wishing you God speed in kindling the "flame in the hearts of men", I remain,

Truly yours

E. H. Bowman.

Edgington Ill. Dec 25" 1857.

My Dear Sir,

Important

Somewhere in the neighborhood of a year ago. I took the liberty of addressing you. Although an entire stranger, and destitute of all claims of a personal character on your time and attention, still your kindness did not deceive or rather fail me.

I received the volumes you sent me, and have perused them not only once but again. I feel truly grateful. I was like a chick just pipping the shell, so to speak; you kindly assisted me and very materially expedited the process. You requested me to let you hear from me again. If I have delayed near a twelvemonth it has not been without reason. In the first place I know "new converts" to any views, party, or sect, are apt to be carried away by enthusiastic feeling and excitement. The novelty wears off by time, and the attrition of circumstances. Not claiming any unusual exemption from the frailties of humanity, I deemed it prudent to try myself, and give time for sober second thoughts.

Bowman E. H.

A year is probably a reasonable probation, and on careful retrospect, I find myself more and more strongly confirmed in the radical change, which has taken place in my views of God and Man, and the Relation between the two.

When I wrote to you last, I was quite sanguine as to the possibility of extending such views in my neighborhood. The observation and reflection of a year, have materially moderated that sanguine expectation.

I find many good men seem to look on me with a suspicious eye. I cannot get access to their ear.

One of my intimate friends an Old School Presbyterian preacher, who has known me familiarly for 13 years, and been more conversant with my mental habits than any other man, gives me no chance to broach any controverted subjects. I can scarcely indulge the vanity that he fears an encounter. Being a man of good reasoning powers, close observation, and a *most excellent heart*, he possibly misgives, as to the strength of his fortress. Yet he does preach the hardest sermons and doctrines extant. He seems to me sometimes almost desperate, as if his own mind was not satisfied with its meagre fare, yet determined not to acknowledge it, even in his inmost soul. I heard him preach a sermon not long since on the miraculous and divinely inspired Character of the Bible. I could not help pitying him: with solemn earnestness he took the ground that if a single word were untrue, then the whole must be false. It looked to me like the desperation of the gambler, who risks his pile on a single throw, and that made wildly with shut eyes. Just as if a single truth of God could be corrupted or negatived by mountains of error. I find men hard to approach. Touch any of their favorite views, and they turn fiercely, somewhat like Micah of old, "would ye take away my Gods, and what would we have left".

It seems hard to make entrance for a new idea. It took me a good while to progress to where your writings found me, and I believe I am more than ordinarily inclined to think for myself, and assert man's right to personal individuality. I am inclined to doubt the success to any great extent, of diffusing a correct knowledge of Religious truth by efforts directed to *adult minds* They have generally received their impressions, and become hardened into such shape as the operating forces may give. You cannot change them the capacity is not there.

The advocates of the "Popular Theology" have imitated the wisdom of the Jesuits, and much of their labor is expended in special efforts upon the mind of childhood and youth — Now the friends of Absolute Truth it seems to me must imitate the wise example, and spend their efforts in the same field. In adults far more labor is requisite to pull down error already established, than would be needful to instil truth into the unoccupied minds of children. Teachers of common schools could do more than preachers among adults. The system of Sabbath Schools could be advantageously imitated, and made to contribute as actively to the moral and affectional growth of the human soul, as now they do to fetter and confine.

I am busy every where I go trying to do good. In my capacity as Physician I have access to many. I can help to introduce some knowledge of truth; and the connection between obedience to physical and moral Law is so close that it is impossible to separate the two, I believe the vocation of Physician and Preacher should be combined, and will be ultimately.

In my address as one of the Officers of our County Medical Society, I took for my theme the relations of our Profession to the moral and intellectual progress of mankind. The views which I then presented to my brethren seemed to strike them as novel and yet at the same time to be true. I claimed for our Profession that with all the rubbish of centuries it still had in it the master Key of human Progress. Theology is finished. Law looks to no new truth, it is all learned already, and is now stored up in the musty records of the past. Medical Science has man for its subject and extends to the investigation of every cause that can or does operate favorably or unfavorably on the human organization. We are already on your platform, a simple yet sublime one. We investigate fearlessly after truth. We acknowledge practically "no master but God", and accept "No creed but truth".

I feel now more than any other single thing, the want of intercourse with those of similar views.

"Iron sharpeneth iron; So doth the countenance of a man his friend". I can in a small degree, begin to comprehend the firmness needed to not only "go alone," but in addition to stem the current of opposition, which has its source in ignorance, fanaticism and intolerance.

On the Subject of Slavery I do not entirely harmonize with you. I spent several years in the midst of Slavery in its mildest form, that is in Kentucky. Having had my birth, and what little education I possessed in a free State, I was disposed to observe closely, and the sum of my observations led me to the conclusion, that the dominant race, was more legitimately the proper object of pity than the servile. The servile is gradually improving by contact and amalgamation, with the white race. On the contrary the white race is visibly retrograding. God's Eternal Law of Right is setting its seal there, in characters so plain, that it seems to me "He that runs may read it". Just in proportion to the wrong inflicted by the powerful and knowing, on the weak and ignorant, is the rebound, on the wrong doer, of righteous retribution.

That retribution is, it seems to me, intensified in proportion to the difference in the moral and intellectual developement of the races. With this view, I cannot help feeling that the wrong doers are in need of more pity and commiseration, than the enslaved and oppressed Africans. The steady result is the gradual elevation of one race, and the depression of the other, until an equilibrium is attained. "God's Balances are even".

One of the sources of vitality in Slavery is the infusion of new material from the North. Commerc Theology, Teaching, and adventure take every year many young men from the free States. A limited view of their own interest, converts them to supporters of the "peculiar institution", and in time they "Out Herod "Herod".

But I fear I have been trespassing on your time in rather garrulous style, so will stop.

Very Respectfully and Truly yours
E. H. Bowman.

I should like to hear from you, if not incompatible with your duties and inclinations, when you may have leisure.

Edgington Ill. May 17th 1858

My dear Sir,

I have seen in some of the papers a passing notice of the fact that you have delivered some lectures on the subject of true and false Revivals of Religion. If they are published, will you please send them to me. ++ I have under my care at present two cases of insanity from erroneous religious views. One is a melanchol case; an old grey-headed female, who has battled with th stern realities of life with more than ordinary heroism and discharged her duties as a widowed mother, with more than common fidelity, and now in the evening of life, has been made to think God her enemy, and ha cast her off forever. Such cases make me feel like w

tering more actively than I have done into opposition to such teaching as produces results so mournful.
I feel like a babe myself, and am anxious as ever to learn from those whose growth has exceeded my own.

very truly yours
E. H. Bowman.

From Charles Loring Brace. New York.

New York July 26. 1853.

My dear Mr Parker,

I regret that I shall be out of town during all August— I leave next Monday or Tuesday for Boston— shall spend a day or two there, and then go on to Maine, to fish and tramp through the woods and lakes— I need a complete change of air and scene, after so much of sad and disgusting sights—
Could you not visit us in September; we dont want to miss your visit— The Fall would be a far better time for your purposes, of seeing the operations among the poor— and there would be more people in town, who want to see you— "Every one" is away now, you know.

The impression, of which you speak in your note, deepens on me here— that something is out of joint in modern Society, and practical religion. People dont get a fair chance in life— and very few do anything to help them to it—

We meet occasionally very bright intellects down in these classes, whom it is the greatest pleasure to help up to light — but the most show the traces of others wrong doing

It is a sad thing, that there are so many friendless and degraded, without any fault of their own.

Our work is often very discouraging — The poor become so suspicious — and are naturally so narrow and pigheaded —

Still it seems to me most worthy of a man, to consider it his peculiar part in life to bear up the weak, and defend the wronged — even the more when they do not appreciate, or when they turn against him — Still now and then we do see a smile on a weary face, which rewards and makes one forget all manner of perversity —

I am sure for myself, I ask no better thing in life, than to be able always to stand for those, who have no friend or helper — and when I die, I should like of all things, as Whittier says, to

"Have the blessings of the poor
To waft me to the other shore" —

It does surprise me, as I look round in our City to see the general aspect of men, who profess to be especial embassadors of Christ — There are not half a dozen of the whole number, who ever have even traversed the poorest streets of the City —

They know scarcely anything about the masses — They are in comfortable, honored positions — and liv with, and preach to, the rich — or else live with books —

This would not be so bad, if they were really Apostles of Ideas — But the great object of their calling — apart from personal ministrations — they fail in — They don't stand up for Freedom, Justice, Intellectual Honesty and Independence — They do not lead in a single great enterprise of Humanity — And they do help the universal American Mind to become swallowed up in its formalism — I doubt whether Christ, if suddenly appearing, could be licensed in any churches — unless possibly two or three — Still they all have good and kind traits — and some of them are trying for better things — One thing is sure, the American Mind is leaving the whole set of them — Minister-craft is passing away — Our papers are the pulpits —

I have resolved on one thing, if I ever preach, not to join one of their organizations — but to speak as Christ and the good men of early times did, — in an independent body of good men, who combine in order better to help others.

I wish you could come on, dear Sir, — there is a class of men here very skeptical, whom you and you alone could be of great use to — Your very heresies would help you with them — and I believe the very aspect of your conviction would unconsciously strengthen the instinct in them, or the belief — that there is a God, and an Immortality.

+ + + + + Very cordially, Yours,

C. L. Brace.

Brace C. L.

Dalecarlia Aug. 24th. 1856

My dear Friend,

I suppose you would be glad even in your noisy America, to get a line from this quiet old country – I am just at these presents, in the Kernel of Sweden, among that tough population who stood by Gustavus Vasa so well – As I write there is a beautiful scene outside – an immense crowd of gaily-dressed people coming out of the old church – women, in white and red and yellow, and men in black, and rowing off on the Lake in large boats, holding 30 or 40 people – At least 4000 people have been in that Church to day!

There is an extraordinary religiosity in the people – and I suspect the Lutheran service and ritual is much better suited to their state of developement, than our Reformed Calvanistic in America would be – In these parishes, the Religion seems also a practical principle – The sobriety and virtue (sexual) are remarkable – and a thief is almost an unknown individual – Do you know anything of the Frija – the custom of wooing amongst them?

They say, the young man when he would pay attention to a maiden, lies by her side at night clothed, and if there are rivals, there will be two or three – and this goes on without any unfortunate results. My friend Sabe says he knows one man who wooed his future wife thus, seven years!

What are they made of? Sweden is a most complicated country - a study, all of it - much more than Norway - This queer old Constitution, the product of struggles between cities and priests and nobles and King - has served to protect the people in individual rights, but has choked up individual developement - The peasants are as aristocratic and independent in their own circle, as the nobles - and are the best possible stuff for a future *Republic* - but they are ignorant and old-fashioned.

They are vastly superior to the German and French peasantry - Schools and Railroads are going to do wonders with them - As the Constitution is now there are the most extraordinary anomalies - Nearly all the most cultivated part of the people have no share in forming the Government, though they can be elected to govern - However more when we meet -

The curse of the Church is its Bigotry - Even enlightened men are 3 centuries behind, in this - I think the majority would like to dispose of a *Baptist*, as some people in America, would of Theodore Parker - There are some disgraceful persecutions going on -

Facts on *Schädel-lehre* I reserve, till we meet - I incline to think the Celts and Teutons not so far apart, as I used to - (a comfortable opinion my Celtic relations)

I have not seen Siljeström, but hope to, in a few days -

Your affairs in America, have injured my journey much – I felt ashamed of traveling at such a time, and but for wife and bairn and duty in New York, I would have gone direct to Kansas to fight those infernal scoundrels – There is nothing else now possible in Kansas – I must say, New England has not distinguished herself there – though many allowances are to be made – I do believe, a skillful courageous man could have carried a boat load up that Missouri.

To me, at this distance the struggle looks more favorable than ever before for Freedom — Will you not write me a line to give your candid judgement on Fremont's chances!

It is difficult to get one –

Europe really watches the result – the struggle seems to be known in every Border village of Scandinavia –

And your Revolution makes just now all other Revolutions pale – The great Struggle is transferred a second time to the New World —

× × × × × × Yours faithfully.

C. L. Brace.

Bradford G. P.

From Geo. P. Bradford. Salem Mass.

Salem Jan: 30: 1859.

My dear friend,

I hear that you are to go away very soon, and since I cannot hope for an opportunity of seeing you again before you leave, and having one more warm pressure of your hand, I would at least send a word of farewell.

You must hear in many ways, how widely and deeply it is felt, that you must leave that post that you have so bravely, eloquently, and faithfully maintained_ and we who have known you as a friend, have another grief in being obliged to lose from among us, even for a time, one so loving and true.

For myself I rejoice in the opportunities of having known you, and talked, and walked with you, and cherish them among the valuable and dear fortunes of my life. You will be most pleasantly associated with the mountains and streams, we have climbed and enjoyed together.

For yourself I cannot but think that you are not "so still to seek in wisdom's book"; that you shall not find with your wide sympathies, your love of knowledge and of man, and above all your faith and brave trust, abundant food for mind and soul, in the new scenes you shall visit, and ample solace and joy even in broken health, weakness and suffering_ since it is now your time to _"Stand

and wait" ——

My kindest wishes and farewells to yourself and your good wife and Hannah, whose kind hospitalities, and cordial welcome, I have so often enjoyed.

If the wishes and ardent love of thousands could prevail to bring you back in new health and vigor to your work among us, we should hope soon to see you at your post again.

But however it may be, your life has not been spent in vain, for others or yourself —

I know I have no right to expect any reply to this, in your present State, and the occupation of going off — but give a kind thought, now and then to

your friend
Geo. P. Bradford.

Bradford B F

From B. F. Bradford. Seneca Falls. N. Y.

Seneca Falls. Oct 17th 1854

Indirect

Mr Parker,

Revd Sir,

I have often heard of you, and read extracts of your sermons as published in the papers. Was favored with a very hasty perusal of your discourse on the Conscience, some months since.

I recently learned that you have published several works on different subjects.

My object in addressing is. to ask you, if you think proper, to send me a copy of each of your works and your sermons on Webster and the Conscience —

I am pastor of a small Independent Congregation at Seneca Falls N. Y. I have heard you much condemned — I wish to read for myself — and learn what is truth.

I can remit you the price of the books in a month or two, if I am prospered. I am poor, and my support small.

If you think not proper to send under such circumstances, it will all be right —

Do not think me over bold in thus addressing you, a stranger as I am.

I am a young man, and would buy the truth and sell it not.

B. F. Bradford.

Brown H. W.

From Henry W. Brown. Harvard College. Cambridge

Cambridge. April 9th 1857

Rev. Theodore Parker.

Dear Sir,

It is my pleasant duty to inform you that you have been unanimously elected by the graduating class of the Divinity School, to preach the Annual Sermon, which is this year to be delivered on the evening of July 12th.

I need not assure you that we *want* you.

With much regard

Henry W. Brown.

Class Secretary.

Cambridge. April 14th 1857.

Rev. Theodore Parker.

Dear Sir,

The following protest is this day presented to the Faculty of the Divinity School.

"We members of the Senior Class, hereby protest against the refusal to sanction our election of Rev. Theodore Parker as Class-Preacher, as being a violation of the principle of religious toleration on which this institution was founded: and we respectfully decline to make any election of Class Preacher."

(Signed) George F. Noyes.

Geo. W. Bartlett. Henry W. Brown.

The matter will probably end here, at present. We have fully deliberated upon the proposition of leaving the School, and have decided that it is unwise. As to having a sermon from you when we graduate, it seems to us that to elect you now, would be to violate in spirit the law, which we are observing in the letter. We can talk with you and consider of that in the future.

We have already accomplished our main object, which was to make known the fact that a class of young ministers recognize you as a Christian minister, and worthy to preach their sermon. Whether the sermon be preached or not, is comparatively of very little importance.

We have felt for a year past that we had a rare opportunity, to help the cause of religious freedom, and to make you some amends, for the persecution which you have endured in the cause of Truth. We have been faithful to our opportunity, and, though not seemingly, have in reality been successful in our endeavor.

With the hope that we may be better acquainted, than we have yet been, I ask you to accept from my classmates and myself the warmest regard.

Truly yours

Henry W. Brown.

From *Capt. John Brown*.

Tabor, Fremont Co. Iowa. 11th Sept. 1857.

Rev. Theodore Parker,
Boston Mass.

My dear Sir,

Please find on other side First number of a series of Tracts lately gotten up here. I need not say *I did not prepare it*: but I would be glad to know what you think of it: and *much obliged* for any suggestions you see proper to make. My particular object in writing is to say that *I am* in *immediate want* of some Five Hundred or One Thousand Dollars, for *Secret Service*, *and no questions asked*. I want the friends of Freedom to "prove me now herewith". *Will you* bring this matter before your *congregation*: or exert your influence *in some way* to have it, or some part of it, raised: and placed in the hands of Geo L. Stearns Esq, Boston, subject to my order? I should highly prize a letter from you directed on the *Envelope* to Jonas Jones Esq. Tabor, Freemont Co. Iowa. Have no news to send *by letter*.

Very Respectfully Your Friend,
John Brown.

No 1 . Presented with respectful and kind feelings to the Officers and Soldiers of the U.S. Army in Kansas.

The Duty of the Soldier.

In ancient republics every man capable of bearing arms was, up to a certain period in his life, bound in duty to the public to fill his place in the ranks of the soldiery to insure his country against invasion or insult. The mode of warfare in remote times differed considerably from that adopted in the present day — man fought chiefly with those weapons which brought him into hand to hand collision with his enemy: hence his military instruction was rather in the management of arms than the application of tactics, and the chiefs studied stratagems rather than strategy. When the war or expedition, upon which he had been engaged was ended, he returned to his civic occupations and his home, till some new exigency called him again into military service. The word *Soldier* in ancient republics was synonymous with *Freeman* — for in assuming his armour the man did not engage to confine his mind in a straight-jacket. Indeed there are instances in ancient history in which the soldiery in camp was consulted on public affairs, and gave its vote on the great question of *Right against Wrong* — and in some cases the soldiery was the first part of a nation to proclaim the supremacy of Right.

Nevertheless in all military duties these same intelligent soldiers, desirous of conquering the foreign enemy showed in his presence implicit obedience to their military chiefs.

The soldiery of the Princes of antiquity was very different from the republican warriors. The tyrants were necessitated to keep an armed force in constant readiness to uphold their authority at home, as well as abroad, and they did exact that the myrmidons in their pay should unhesitatingly execute *all* the commands of their ministers, with the same implicit obedience, with which the republican soldiery attended to those orders only, which were purely military — As the area of despotism extended and the limits of Liberty became proportionably circumscribed, the habit of obeying *all* commands civil and military became more usual among the soldiery.

Time rolled on, till despotism aided by priestcraft, corruption, and party rapacity, supplanted the republics. The invention of gunpowder, though it overthrew the feudal system of the Barons, operated on the other hand against the People, for the increased precision and promptitude required in modern military manoeuvres, necessitated a lengthened training for the soldiery, which served as a pretext for wicked rulers to inculcate in the minds of the soldiers the idea, that they were mere *living machines*. Moreover the cunning artifices of indirect taxation, and of national loans enabled the despotic governments to maintain large permanent armies of these *living machines* to stifle Right, and to perpetuate Wrong — for such the soldiers have proved themselves to be under despotisms, and as such they are regarded by the oppressed populations: but *should the soldiery of a Republic* be *vile living machines*?

Two main points we have to analyze in this investigation the first is *Right* and the next is *Authority*.

Right is that which is good, true, just, honorable, humane, Self-sacrificing — It is the precise opposite to *Wrong*.

Right is immutable: as it was, so it is, and so it always *must* be. Circumstances cannot change it. It never was right to lie, cheat, oppress, rob, murder — It never can be right to do so — no legal subterfuge, no oratory, no public or private engagements, no theological interpretations, no arbitrary laws, no governmental orders no military commands can transform Wrong into Right. Oppression may trample under foot the devotees of Right — may calumniate, pillage, imprison and even butcher them — yet that will not alter Right, through Wrong may be made more hideous. The weaker disciples of Right may quail and hesitate before dangers, privations and sufferings — some indeed may abandon Right — yet Right itself cannot alter, though it may shine more beautiful under persecution. Between Right and Wrong, there can be no compromise.

Authority is of two sorts: Legitimate and Illegitimate.

Legitimate Authority is based on Reason and Equity: its object is the benefit of the People by the maintenance of justice, the diffusion of civilization, the repression of violence, the reclamation of vice, the developement of Humanity.

Though Authority might be filched from a Party phrensied by some delusion, even that power would not be legitimate, for no portion of a nation can annul the Rights of *Man* — no majority can rightfully sacrafice the freedom and well-being of any one fellow man or of posterity. Man cannot take or give that which is not his. The test therefore of Legitimate Authority is *Right*, and to maintain *that* authority, soldiers are not required to be mere *living machines*.

Illegitimate Authority is founded on fraud and violence: it is created by a despot, an oligarchy, or the leaders of a Party, and is used for the exclusive advantage of that same usurpation. Under the plausible pretext of acting for the public good, of repelling some enemy, of checking party rancour, of maintaining law and order purposely disturbed, Illegitimate Authority has frequently been established in formerly happy communities, and the usurpation having seized the reins of government, hopes to perpetuate its domination, by the distribution of lucrative offices, and by the hiring of *living machines*.

The dominant party, may boast, rejoice and fatten, while mercenary scribes and orators flatter: but under such misrule, the nation degenerates, violence becomes habitual, ignorance prevails, want nurtures crime, the tribunals become corrupt, vice revels, and virtue is persecuted. The People awakening under the smart of despotism, soon realises the difficulty of self-emancipation while ground down by *living machines* wielded by Illegitimate Authority. Will the soldiery of a Republic consent to become *living machines*, and thus sustain Wrong, against Right?

It is self-evident that"; There can exist no moral obligation to do that which is immoral - no virtuous obligation to do that which is vicious - no religious obligation to do that which is irreligious". It is also self-evident that every citizen is in duty bound to sustain Right; even though he thereby neglect some of his private business: he who regards his personal interests as being of more importance to him, than to exercise a watchfulness at all times for the public good, and for the maintenance of Right: fails in a great obligation towards the Commonwealth. The Greeks decreed that all guilty of such neglect of duty were *infamous*: they were deprived of that citizenship which they had shown themselves unworthy to enjoy, their private property which they had preferred to the public welfare was confiscated, and they were reduced to the lowest state of degradation.

Rochester, N.Y. 2d Feby. 1858.

Rev. Theodore Parker
Boston, Mass.

My Dear Sir,

I am again out of Kansas; and am at this time, *concealing* my *whereabouts*, but for very different reasons however, than those I had for doing so at Boston last Spring. I have *nearly* perfected arrangements for carrying out an important measure, in which the *world* has a deep interest, *as well* as Kansas, and only lack from $500. to $800, to enable me to do so. The same object for which I asked for secret service money last Fall. It is my only errand here: and I have written some of *our mutual* friends in regard to it:

but none of them understand my views so well as *you* do; and I cannot explain without their first committing themselves more than I know of their doing. I have heard that Parker Pillsbury (and some others in your quarter) hold out *ideas* similar to those on which *I act*: but I have no *personal* acquaintance with them: and know nothing of their *influence* or *means*. Cannot *you* either by direct or indirect action do something to further me? Do you *not know* of some parties whom *you* could induce to give their abolition theories a thorough practical shape? I hope this will prove to be the last time I shall be driven to *harass* a friend, in such a way. Do you think any of my Garrisonian friends either at Boston, Worcester, or in any other place can be induced to supply a little "Straw, if *I* will *absolutely* make "Bricks".

I have written George L. Stearns Esq. of Medford, and Mr B. F. Sanborn of Concord: but I am not informed a to how *deeply dyed* abolitionists those friends are; and must beg of you to consider this communication *strictly confidential*; unless you know of parties, who will feel and *act and hold their peace*. I want to bring the thing about during the next Sixty days. Please write N. Hawkins: Care Wm J. Watkins Esq. Rochester N. Y.

very Respectfully your friend

John Brown

American House, Boston 4th March 1858

Rev. Theodore Parker.

My Dear Sir,

I shall be most happy to see you at my room (126) in this house, *at any and at all hours*: that may suit your own convenience, or that of friends. Mr Sanborn asked me to be here by Friday evening *or before*: and as I was anxious to have all the time I could get: I came on at once. Please call by yourself: and *with friends*: as you can. Please enquire for *Mr* (not Capt.) Brown of New York.

Your Friend

John Brown

Boston Mass. 7th March. 1858.

Rev Theodore Parker,

My Dear Sir,

Since you know that I have an *almost* countless brood of poor hungry Chickens to "scratch for": *you will not* reproach me for *scratching* even on the Sabbath. At any rate I trust God *will* not. I want you to undertake to *provide* a substitute for an address you saw last season, directed to the Officers and Soldiers of the U. S. army. The ideas contained in that address, *I of course like*: for I furnished the Skeleton. I *never had* the ability to clothe those ideas in language *at all* to satisfy *myself* and I was by *no means* sat-

satisfied with the Style of that address: and do not know as I can give any correct idea of what I want. I will however "try". In the first place it must be short, or it will not be generally read. It must be in the simplest or plainest language: without the least affectation of the Scholar about it, and yet be written with great clearness, and power. The anonymous writer must (in the language of the Paddy) be "after others", and not "after "himself", at all, at all". If the "Spirit" that "communicated" Franklin's poor Richard (or some other good "Spirit") would dictate, I think it would be quite as well employed as the "dear Sister Spirits" have been, for some years past. The address should be appropriate and particularly adapted to the peculiar circumstances we anticipate, and should look to the actual change of service; from that of Satan to the service of God. It should be in short a most earnest and powerful appeal to man's sense of right, and to their feelings of humanity. Soldiers are men, and no man can certainly calculate the value and importance of getting a single "Nail into old Capt. Kidd's chest".

It should be provided beforehand, and be ready in advance to distribute by all persons male and female, who may be disposed to favor the right.

I also want a similar short address appropriate to the peculiar circumstances, intended for all persons old and young, male and female, Slave-holding and non Slaveholding, to be sent out broad cast over the entire nation. So by every male and female prisoner, being set at liberty: and to be read by them during confinement.

I know that men will listen, and reflect too, under such circumstances. Persons will hear your Anti-Slavery lectures or Abolition lectures, when they have become virtually Slaves themselves. The impressions made on prisoners (by kindness and plain dealing,) instead of barbarous, and cruel treatment such as they might give, and instead of being slaughtered like vile reptiles, as they might very naturally expect, are not only powerful but lasting. Females are susceptible of being carried away entirely by the kindness of an intrepid and magnanimous Soldier, even when his bare name was a terror, but the day previous.

Now, Dear Sir, I have told you about as well as I know how to, what I am anxious at once to secure. Will you write the tracts, or get them written, so that I may commence "Colporteur"?

Very Respectfully, Your Friend
John Brown

P.S. If I should never see you again, please drop me a line (enclosed to Stephen Smith Esq, Lombard Street. Phila) at once; saying what you will encourage me to expect.

You are at liberty to make any prudent use of this to stir up any friend. Yours for the right
J.B.

From Samuel Brown. Edinboro' Scotland.

Edinboro' Dec 12th 1848.

Dear Sir,

It is two months since Emerson wrote me about sending you an article of mine on Mesmerism. I have written it out from my note-book since then, and here it is. It has been composed with much diffidence, and it is committed to the Atlantic with more. I have not written much. A sense of awkwardness comes over me when putting down my thoughts in a style which is not technical. The life of the laboratory, has made me ignorant of many things, easy writing amongst others.

Then I have been at a loss how to treat this particular topic in a Review. To enter on the *factual* department of it, would have been monstrous of course. Yet I fear you may not like my descendental way of going to work either. In fact I have just made use of the subject for the stringing together of a number of general and more humane thoughts of many kinds. If anything displeases you in it, yet I pray you to omit as little as possible. May I implore you to see well to the correcting of the proofs, in the absence of the legitimate corrector? —

I prefer my own punctuation; but perhaps American printers take their own way. Ours do, if you let them, which I dont.

As is hinted at the close of the article, I am ready to furnish you with a shorter article (of. say 20 pag on the Higher Phenomena. The main value of the thing would consist of the opportunity it affords of discussing some of the most profound of physical ideas; profound yet not technical, or rather not technical because profound. I trust this piece will be in time for your March No: if you bid me, I will have the continuation of it for the June one.

Entitle the present essay as you choose. If it must be as a Review put the title of the Zoist and Dupotets' Journal at the head of it. If it may appear as an essay, put *The Methodology of Mesmerism*, or some such thing.

Dear Sir,

I am ashamed to write so much of myself and mine, when addressing a man, I would fain say very different things to. I have long known your Discourses, and I thank you for them now. I do so in the name of several of my friends and lovers, as well as in my own. Accept this brief but fullhearted word of gratitude, and take me for

Yours very truly,
Samuel Brown.

Theodore Parker.

From Henry Thomas Buckle. London, England.

London 27 March. 1858
59. Oxford Terrace.

Dear Sir,

I have delayed several days answering your very obliging letter — in the expectation of receiving the review of my History which you mention having sent to me.

Several numbers of the Massachusetts Quarterly Review have been forwarded to me — but not the Christian Examiner — However I will defer no longer thanking you for a mark of attention which I value highly as proceeding from one, with whose writings I am so familiar —

That men simply urged by a love of truth should know and communicate to each other without personal acquaintance is a cheering consideration — and thus it has always been in the history of literature, and thus I trust always will be — I will not reply to your objections, partly because I dislike controversy, and partly because it would be impossible to state in the limits of a letter, my view of the most important point — namely the Moral and Intellectual Laws —

I have requested the publisher to send you a copy of Fraser — as soon as it is issued — which will be on the 1st of April — It will contain a report of a lecture which I delivered a few days since at the

Royal Institution here - and which has made some little talk.

Possibly you may be interested in my view of the too empirical character of English Science.

Believe me Dear Sir,
with great regard,
Very Sincerely Yours.
Henry Thomas Buckle.

London 14th April 1858
59. Oxford Terrace.

My dear Sir,

I have just received another parcel containing not only the Christian Examiner - but (what I value even more) a collection of your own works - By sending these last - you have really placed me under a very considerable obligation - as apart from the interest I feel in whatever you write - such productions are among the best materials I could have for estimating the highest points of American speculation, and American knowledge -

My next volume will contain a history of the civilization of the United States, and I shall perhaps some day encroach upon your kindness by troubling you with some questions on the subject - The importance of the investigation is only equalled by its difficulty -

Before publishing my next volume, I shall if possible, pay a visit to the United States, and the pros-

-pect of making your acquaintance, will be no small inducement to do so.

You will no doubt have received a letter which I wrote to you toward the end of March.

Believe me, My dear Sir
Yours very sincerely.
Henry Thomas Buckle

I hope you have received Fraser for 1st April - containing my Lecture on the Influence of Women.

London 9th July 1858
59 Oxford Terrace.

My dear Sir,

Absence from town prevented me from receiving till yesterday, your very kind and friendly letter - I certainly shall not venture to write upon the civilization of your noble country until I have visited it, and satisfied myself in regard to many matters respecting which, books (as you truly say) supply no adequate information. Indeed in the national character of every really great people there is a certain shape and color, which cannot be recognized at a distance —

But at present I am exclusively occupied with an analysis of the civilization of Spain and Scotland — which I hope to publish early next year — and should I fulfil that expectation, I shall hope to visit America in the summer of 1859 —

In regard to Scotland the leading facts are its relig-

-ious intolerance, and the absence of the municipal spirit during the middle ages — the causes of these phenomena, I have attempted to generalise —

— Spain I have almost finished, but I find a difficulty in collecting evidence respecting the rapid decline of that country during the reigns of Philip III. Philip IV. and Charles II. In investigating the *causes* of the decline (both remote and proximate) I trust that I have not been wholly unsuccessful — In Mr Ticknor's singularly valuable History of Spanish Literature, there is more real information than can be found in any of the many Spanish Histories, which I have had occasion to read —

You mention a book on America by a Pole — as being important — but I cannot quite decipher his name.
I should be very glad to buy it, and if you would take the trouble to send its title either to me or to your London bookseller — with a request that he should forward it to me, you would render me a service —
I do not like reading at public Libraries, and I purchase nearly all the books which I use. I have at present about 20.000 volumes —
I believe you correspond with Mr Chapman — if so, would you kindly beg him to send me any criticisms which appear in America on my book — You ought to know of some which he would not be aware of —

Some time ago, I received from an American Publisher, a request that I would write my Life — at that time I was very unwell — worn from over-work — and harassed by domestic anxiety — I also thought the form of the request rather blunt: and from all these causes, I was induced to return a somewhat curt answer — and one very foreign to my usual habits — But you and I are no longer strangers to each other, and I willingly send you the particulars which you desire for your friend —

I was born at Lee in Kent on the 24th of November 1822 — My father was a merchant. His name was Thomas Henry Buckle, and he was descended from a family, one of whom was well known as Lord Mayor of London, in the reign of Queen Elizabeth — He died in 1840. My mother, who still lives — was a Miss Middleton — of the Yorkshire Middletons —

As a boy my health was extremely delicate — and my parents were fortunately guided by the advice of that good and wise man Dr Birkbeck (whose name I believe is not unknown in America) who forbad my receiving any education that would tax the brain — This prevented me from being, in the common sense of the word, educated, and also prevented my going to college — When I was in my eighteenth year my father died (January 1840), and left me in independent circumstances in a pecuniary point of view —

My health steadily improved: and to this moment I had read little except Shakespeare, the Arabian Nig and Bunyan's Pilgrims Progress — three books on which I literally feasted —

Between the ages of 18 and 19, I conceived the plan of my book — dimly indeed — but still the plan was them — and I set about its execution — From the age of 19, I have worked on an average 9 to 10 hours daily — My method was this — In the morning I usually studied physical science — in the forenoon languages (of which till the age of 19, I was deplorably ignorant) — and the rest of the day history and jurisprudence — In the evening general literature — I have always steadily refused to write in Reviews — being determined to give up my life to a larger purpose —

I have therefore produced nothing except the first volume of my History, and the Lecture on the Influence of Women —

This I think is all you requested me to communicate —

Any further information, which your friend may require, will be much at his service —

I should always feel it a pleasure and a privilege to hear from you — and am,

My dear Sir,

Yours very sincerely,

Henry Thomas Buckle.

Buckle H.T.

Eltham Place – Eltham Road
near Blackheath 5th July. 1859.

My dear Sir.

I have been in town for a few days on business – and found your card on my table in Oxford Terrace. I cannot tell you how much I regret that we should not have met – The great respect which I feel for you as the most advanced leader of opinion in one of the two first nations of the world – would of itself suffice to make me eager for the pleasure of your personal acquaintance —

And when I add to this, the memory of your obliging and friendly letters to me, you will easily believe me when I say how much I have been disappointed at being unable to call upon you and make arrangements to see you.

— But the severest of all calamities has befallen me, and has so prostrated my nervous system, that I am now enjoined the strictest quiet –

Your conversation would arouse in me so many associations, and excite me to so many inquiries respecting your noble country, that I feel myself alas, unequal to meeting you, and, as you might possibly hear from some of my friends in London, I have been compelled to give up all society. In such cases the more I am interested the more I am hurt – I do not know how long you are likely to stay in England: but it would give me real pleasure to hear from you, and to be assured that you understand the cause of my apparent inat-

-tention — I shall probably remain here, till the end of August
Believe me to be,
Most truly yours.
Henry Thomas Buckle.

From Anson Burlingame Washington

Washington May 8th 1858.

My dear Parker,

In your letter under date of April 15th you wrote in relation to the widow of the late Henry Wright that her Lawyer will confer with me. + + + + + + + + + + I have read your sermons on the revival with great pleasure, and would be most happy to have them in pamphlet form.

Do you remember how you in a recent speech foretold our defeat this winter? Will not the slave power force us in time into revolution?

Our prospects for a time looked bright — We found a common point of union in Crittendens Amendment, but with our most fortunate combination of diverse elements we were beaten.

Still I think the manner of our defeat will give us future strength.

How I envy you in your position of perfect independence. It is next to slavery to have to run with parties and yet it seems necessary, if we would realize our individual convictions in living laws, to act with them.

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I never expect to find a party which can come within drumbeat of my individual notions, but as far as I can force my views on the subject of slavery upon them I will do it. Life at Washington deepens rather than diminishes my hatred of Slavery—

I have a scorn for our doughfaces, which I cannot hide, and which I recently made manifest in the House. I am preparing a sharp review of the policy of the present administration. Can you not, my much admired friend give me a few hints— With your keen eye, you can see the salient points better than I can here with my eyes dimmed with the smoke and dust of battle. We have just returned from the funeral of Mr Evans a good man from South Carolina.

We were most desirous to hear from you here, speaking in the Capitol. What would the heathen have said?

God bless and prosper you is the sincere prayer of one of your warmest admirers.

A. Burlingame.

Copy of Resolutions in regard to Mrs Anna E. Sibley.

Chelsea 30th May. 1854.

Mrs Anna E. Sibley.

In accordance with the instructions of the Broadway Church. I herewith present you a copy of the doings of the Members of that church at a special meeting held on Thursday evening 25th May 1854.

Voted. Unanimously. That Mrs Anna E. Sibley be suspended from the communion and fellowship of the church, until she gives evidence of repentance for the following among other reasons.

1st For Unchristian deportment in the house of God, by reading newspapers and books, and the manifestation of an improper Spirit and temper during Divine Worship, and especially at the celebration of the Lords' Supper, and by refusing to receive the sacred emblems, thus violating her covenant obligations.

2d. For holding, and expressing unchristian views or opinions respecting Prayer, and the inspiration and authority of the Holy Scriptures.—

3d. For violent and denunciatory language in relation to members of this church, and others.

4th For attending, and justifying herself in attending, the ministry of Theodore Parker, a man teaching, as this and other churches believe, fatal errors.

A true copy:

Attest J. H. Sandford.
Scribe.

Brown H.

From Henry Brown. West Newbury.

West Newbury Jan 18th 1858.

Dear Sir,

For several years I have made it a point to go to Boston occasionally, and spend the sabbath for the sake of listening to your preaching. Having once or twice had the disappointment of finding another person in your desk, I am induced to take the liberty of addressing you this note, for the sake of ascertaining if you intend to preach at the "New Music Hall" on Sunday next. As opportunity may never be more favorable, allow me here to express a sense of the gratitude I owe you for the lasting benefit I have derived in listening to you. Indeed, Dear Sir, though my religious advantages have been such as might be deemed ample, I may say truly, that nothing has ever awakened in my soul so lively emotions, or made so lasting impressions on my mind, as your preaching.

How many times have I said to myself, who could lead a dissolute or unprofitable life, that could listen to such preaching.

I have heard you, may be a score of times, and each time, have felt a stronger faith in well doing, and made a firmer resolve to walk uprightly. Who can estimate the results of preaching? what is like good preaching? and what is like *bad* preaching?

With the assurance of my highest esteem, I remain.

Very Truly Yours. H. Brown

Brown H.

West Newbury Monday Jany 25th 1858.

Dear Sir,

I received your favor of the 20th on Friday evening. I had previously persuaded two of my friends to accompany me to Boston, by promising to attend the concert of the "Handel and Haydn Society" with them — this unfortunate circumstance debarred me from complying with your kind invitation to call on you in the evening.

I have read your writings for years, rode in the same car with you, and slept under the same roof, but never had the pleasure of shaking your hand, or speaking with you — your countenance and voice are as familiar to me as a mother's and as salutary.

I was at the Music Hall, and heard you preach yesterday — I never heard such a discourse as that — I felt abundantly paid for the pains I had taken to hear it. As you dwelt on the God of the universe how forcibly the idea struck me that, that could not be the "God of Israel".

I dont know as you made the distinction, but it has long seemed to me that such distinction existed.

How different is the preaching that I have to hear at home — virtue and honesty held out for the sake of dodging a punishment — teaching children to behave well during the day to avoid "a tanning" on going to bed — theology that makes men stupid and represents God a trickster and a hater of human kind.

I am sick of it, more and more, every day of my life, but it is not *all* loss — if nothing else will hinder folks from setting my house on fire, better be deterred by fear than nothing.

The trouble is, this theology like an old house, stands in the way of a better one — but mud huts are better than nothing. The great majority of people dont like to think, even in this enlightened age, and then they dont dare to — religious views like modern clothing, must be *ready made* to suit the multitude. The world is on "tiptoe" for new discoveries in every thing *except* theology — the doors of that science have no hinges.

You remarked that you are not a popular Preacher — but popular opinion is made mostly by those that have gone before us; you are not preaching for to day merely, but for the next century, and many more centuries to come. You are more than one century in advance of popular theology, if, indeed, centuries to come are to be like those that are past.

I know the thought is not a pleasant one, that the great mass entertain conflicting ideas, but a consciousness of duty, and the firm convictions of truth are no mean consolations.

You will be appreciated some day — you may not live to see it. Your thoughts are spreading far and wide — they can't be stopped — you can hardly judge how many are with you in real sentiment. It has been my fortune to travel east, west, north and south, and I have been astonished to find so many that think and sympathize with you. and I may

say, almost without an exception too, people of decided intelligence and refinement.
Popular opinion must be measured by the extent it covers, sure, but sympathy and real sentiment, must be measured by its kind.

Very Truly Yours
H. Brown.

Rev. Theodore Parker
Boston Mass

From Ichabod Morton. Plymouth. Mass

Plymouth August 4th 1853.

Rev. Theodore Parker.

Brother Parker,

I know you will not be offended if I in my ignorance make a few remarks on the word or principle, duty — all honest men and women who are sensible of being in debt to any person or persons and have the means to pay, such duty urges them to pay the debt. Duty to God, our family or ourselves continually prompts mankind to discharge the debts due.

The debt we owe the Good Father cannot ever be cancelled in full in this life — the debt we especially owe the Pilgrim Fathers who laboured so hard to lay the foundation whereon to build a christian commonwealth of the real brotherhood of Man. We the present adult population are under obligations to progress in perfecting and finishing the work our fathers began, which to my apprehension can be done by giving equal facilities of education to all the children of Massachusetts — and in process of time to all other children Free of Charge. except board and clothing — All School Books should be free — Your industry and superior natural gifts has given you great influence over the minds of many persons; — by an extensive knowledge of the soil of men's hearts you can plant seeds of truth in so good a method, as will be sure to spring up working plants from the hearts of your hearers or readers — at least a large portion of your hearers have ears to hear.

Now my dear brother, if you have faith it will do good, call the attention of your large audiences to the importance of improving our systems and methods of developing the wonderful powers of the human soul — and improving the Muscular system, and all other organs of the human body — that boys and girls should commence in infant or primary Schools together, and continue to be educated together through the various grades to the high School, and all of both sexes who have the qualifications and ability should be admitted to a collegiate course of study. Where not only Professors of Pschycology and Physiology should lecture, but a Professor of the human heart (affections) should have a chair, where young persons could be directed as to the right and proper objects to embrace with those wonderful tender tendrils infinite in number, in the right exercise of which constitute the chief happiness of man the Soul of man. If the Colleges in Massachusetts could not accommodate all the children who may avail themselves of a collegiate course of study, the present buildings could be enlarged or others located where most convenient. I have faith the Kingdom of Heaven is to come on earth, that was Christ's Prayer, also his command, Seek first the Kingdom of Heaven, to his disciples. This Kingdom — which all Preachers — Legislators, and Philanthropists of all sects and shades, are professedly laboring to secure, cannot come in answer to any long Prayers or Spoken or printed Sermons.

You know it can only come in and through a knowledge of all God's laws, and in exact and full obedience, to these laws that relate to our powers of mind, and organs of body. Sin produces suffering — no one desires pain: It is through ignorance or lack of knowledge in early Childhood — or want of teachers to train up children right; that sinful habits are formed —

Every kind of soil may be so cultivated as to produce a good crop of vegetables, fruit or forest trees — Every grade of human intellect can be so improved and strengthened by improved methods of mathematical instruction as to have command of their passions — without such control the passions are let loose, and despoil the best powers of the soul. Our opulent Men of Massachusetts, retire on a farm and erect Hot-houses to raise fruits and flowers, — also they improve the breed of Horses, Cows, Hens and Hogs, and exhibit their flowers and fruits, — their Cocks and Hens Hogs and Horses, to make it manifest, that all these vegetables, fruits and Animals may be improved; and the soil on which they are raised is also improved by Premiums &c —

Now, Sir, If some of these opulent men would collect at their home, some of the many miserable outcasts in all great cities and spend a portion of their annual income on those ignorant orphan children, by incessant efforts for years to Reform those candidates for drunkenness, and a cell in the State Prison or a victim of the Gallows — they could exhibit an improvement at the annual exhibition of improved stock which would astonish every beholder — All children are children of God — The true and legitimate exercise of Brotherly Love would educate every one of them, and give them a heavenly state — save them from Hell, give them the Joys of Heaven. Faith comes by Hearing. If your hearers had the faith that all those little ignorant children in your city could be so trained as to become really the children of God. I presume they have the power to save them from sin, and make them so — It would require no small amount of faith, and a great amount of Labour. Faith in every good work impels a man or woman to work all their days, ev if they only dig away the dirt where the corner stone to be laid in their life time, they dig full in the fait that other men will finish the work they had begun. Except improvements in Education, the Woman's rights question is the great question to my mind. If in usu health, I hope to meet you in N. York at the conven tion 7 and 8th Sept.

Your Brother, and feeble laborer to improve mank

Ichabod Morton.

Boston Nov. 23d 1856

Revd Theodore Parker.

Dear Learned Brother.

I know if in my ignorance I intrude on your time, by ad verting some things to you in writing, that you wi

Morton I

have patience with my ignorance. Worship and christianity are distinct subjects in my mind. Worship is the Reverence and love of the Infinite Character of the Good Father, in degree or in proportion as we truly apprehend that character in its greatness and Glory. Christianity is a work or a trade that may be learned, and the Master workman Christ, has told us of the tools by which we can become complete workmen: and if we use the tools we can by degrees become like Christ, arrive to full measure and stature of perfect men and women in Christ. joint heirs with him, branches of the same vine, yeilding the same fruit, and even more and larger clusters — truths however important can't be truly apprehended, if those truths relate or include action except the action be seen.

" Oh how *I long* to see that happy day".
When sorrow, sin, and pain shall pass away"
(When *All* the heavenly tribes shall find their long sought *Home*"

The Jubilee of Heaven, when will it come — I answer it will begin to come as soon as those who profess to be christians shall unite in working out into actions the *Commands of Christ*. The words of His commands were. Go ye out into *All Nations* teaching them to observe (*to do*) *All things Whatsoever*, I have commanded you.

The *Dear God* has given us an exact model and the dimensions are plain by which a truly Moral and christian character may be formed and built as a carpenter joins a ship or house, by a model prepared by the Architect. But as no one yet has worked exactly by the model Jesus, no perfect Christians are yet seen on earth. Even after such characters are built exactly by the Model, as to Morals and Christianity, still there will not be truly children of God on Earth, without the laws relating to Physiology and Psychology, are also added to *the means* of training up children to be truly children of God in every respect.

All Sins are in a degree painful and prevent the attainment of the Highest Heaven – All Mankind desire heaven – no person yet has *all* the needful knowledge to enjoy the highest heavenly felicity: such knowledge may be slowly acquired. *Then* it will be known, *How to train up* children *in habits* of obedience to all the laws of the organs of body and powers of soul, from early infancy or early childhood to manhood, and when such habits are once formed in a whole community, no one will have a desire to sin in any way.

Hence the paramount importance of the best men and women, to apply their best powers and faculties in obtaining a full and complete knowledge of all the laws of the *Human*, and the best means and methods to develope the powers of soul, and organs of body, and the right time and order of such developements and in accordance with the laws of these organs and powers, and in the right and best exercise of these powers and organs of each individual. We cannot partake in full of (the "Divine Nature") until all the conmands of Christ are worked out, and all the laws of God are obeyed that relate to our powers of soul and organs of body —

We can't truly sing those comprehensible words.

"Be Thou Oh God, exalted high,
And as thy glory fills the sky,
So may it be on Earth displayed,
Till thou art Here as there obeyed".

In no other way can we exalt the character of God but by obedience to every law that relates to our being, and the things around us, or become in deed and in truth really and truly Children of our Father in Heaven, branches of the vine Jesus, abounding in fruits. A full faith in the most important command of Christ, will exclude the use of all deadly weapons viz: Overcome evil with Good.

Few persons ~~have~~ I think, have worked much yet at that finishing of the apprenticeship to Jesus Christ — when such workmen have finished some works under that command, the Glory of the work will shine broad as the sun light: we are all bunglers yet at that finishing out our apprenticeship.

The important fact is being gradually illustrated, that human suffering is not of necessity, but merely circumstantial. The long Labors of the best men and women to cure evils that never can be cured, is by degrees arriving at the great truth, Evils can be prevented — the farm schools for Boys, the Reform School for Girls and more especially the Five points-Mission will soon lead every philanthropist to use a tithe of his powers of knowledge and influence to dry up the sources of evil by training up all the children of any community in habits that will prevent the violation of any of the laws of God. But when habits of sin from infancy to manhood have become second nature, all experience proves the process of Reformation is very slow, and when the outside profession promises a reform, but very seldom, a habit of 20 to 40 years growth can is totally without influence. All men desire heaven, but no intuitive knowledge, that will unerringly guide us to that happy state.

we have?

Therefore it is my earnest prayer that a part of your time and your influence shall be devoted to impress on your intellectual thinking philanthropic audiences, the great truth that human evil is not of necessity, but can be prevented by using the right means: that it cannot be cured by any means now known and used, or by any new means or methods to be discovered. That no Human loves misery, that all Humans desire Heaven, all humans may arrive at a heavenly state if unerring guides direct them in the way, and the use of the mean already provided by the Loving Father. When I wrote the Governor to persuade Horace Mann our great Brothe not to give up his office of Secretary of the Board of Education, I began by saying "Shall the Moon dire the Sun when to shine". I will now say you may apply these words to me, shall Ichabod Morton without common learning and of feeble powers teach me how to use my powers. But dear brother, If there is a hint this hasty scribble, that will in any way aid you in your great work, thank the Lord, and I will rejoice.

Your feeble fellow laborer and Brother,
I. Morton

Your address this day, riled up some of these thoughts, that have long had a place in my mind.

Plymouth Dec. 6th 1858.

Rev. Theodore Parker,

Brother Parker,

I am near 69 years old, have with my feeble powers thought many years on Human Nature, and I feel a deep interest for *Humanity's* sake, that you should not by sin shorten the time your Spirit would (without sin) continue to abode in your animal body. You may not be sensible how many years older you appear to be than you was less than 12 months ago, and I feel *very anxious*, that you should *rest* from your very great labours of your brain - *the sin*. You may or may not remember a remark I made to you after you delivered your lectures in this Town about 20 years ago. It was in substance as follows. That your thoughts on Theology, as spoken and printed then, would produce a much greater change in New England on Christianity, than the writings of Luther and other protestants did in his day. Now Brother let me persuade I pray, to you my hearts desire; I beseech you to deny yourself, and let your thinking powers rest from the great amount of labor your duty has forced them to do — and though you are the able Commander-in Chief, who began with a very few raw recruits mere undisciplined Militia to attack the forts of sectarian tradition, Christianity and formality, for the true worship of the true God, with but few officers under you that were in any way veterans. You have gone on conquering and to conquer in many triumphant battles, without the loss of a single man: the strong towers of creeds, and imposing powers and forts of bigotry capitulate in quick succession.

Now you have like Bonaparte some able Marshalls and experienced Generals — whom you can trust to prosecute the war against Sectarianism, and creeds, and the tyranny of Popes and Bishops, and Priests, that cannot save themselves from falling, when tempted by pretty Women. Therefore I pray you rest that the reserve power in the body may have time to strengthen the muscular system: devise some labour exercise that shall call into moderate exercise, all the various muscles of body that is under the power of the will to move, and let that exercise be in some retired spot, where you shall not be interrupted by many persons: for I am impressed to say to you: Your powers will be wanted on some important occasions hereafter to perform labors, no other person is so well prepared to do as you are in the United States. Again I say, Rest for the good of Humanity. I profess to be one of the old Continentals, and during ma a soldier in your Army.

Your Brother. J. Morton.

Nute E.

From Ephraim Nute. Lawrence. Kansas.

Lawrence. Kansas Sept. 14. 1856

Friend Parker,

Never did a word of good cheer come to mortal man more opportunely and with warmer welcome than that contained in your note of the 3d_ I had just escaped from the hands of my enemies, the enemies of Government and Freedom, with whom I had suffered a fortnight of the most harassing captivity. I fled first to Fort Leavenworth, and claimed protection from the officials there, both civil and military, and was in both instances denied. The officer of the day at the fort, Lieut. Drum, referred to by Reeder in his speech at the N. Y. Tabernacle, told me he could give us no harbor, and ordered me with hundreds of others, with women and children who had sought refuge at the fort, to leave the Government reserve before 3 o'clock of the next day. Some of these refugees had fled from blazing homes_ women and children leaving husbands and fathers weltering in their blood_ their homes and their all perished in the flames. Still this officer said there was no alternative, he must compel all to submit to the inhuman order which had been issued and repeated by Gen. Smith.

Gov. Geary told me that I must submit to the banditti who had me then in their power, and whose captain then stood before us, though they demanded me to be hung (I was then a prisoner on parole) because that banditti was the regularly constituted militia of the territory and all those murders and house-burnings and outrages of every kind had been committed by the authority of the creature then acting as Governor of the territory, and that until he, Geary, could get to Mosason and supersede him, that authority would be valid and paramount.

I then mounted a Government horse, and rode a muck through the enemies going around 50 miles by unfrequented ways, and reached Lawrence that night, last Wednesday the 10th.

I find myself nearly broken down in health, but am fast recruiting, and mean to be heard from, as far and wide as I can, soon. For the greater part of the time I have been forced to sleep on the bare ground without wholesome or regular food, sometimes in a close, crowded, filthy dungeon, into which I was thrown whe so sick that I could hardly stand. Three times I hav had every reason to suppose that my last hour had com both from the intimations of enemies and the warnings of friends. Once I was saved only by a quarrel and a scuffle in which the weapon with which I was to be shot was wrested from the hands of an infuriated ruffian. But enough. I am yet alive, and more alive than ever before, and with a keener sense of the value of Freedom, for whose cause I do count all persecutions as an unspeakable gain, and myself truly blessed in being permitted to endure them. I assu you the confidence that this cause is of Almighty God has sustained me through it all, and my hea has not for a moment failed me.

Note E.

I am not indifferent to the commendation and God speed of good and brave men. I have often thought of you and the little band of brethren in Massachusetts, alas that it is so small, who have been true to bear their witness against the iniquities of the times, when so to speak brought on you a greater obloquy than it ever can again.

Theological differences have kept us apart, and I feel shame for it — The Gospel of Humanity of Freedom is the Gospel for which our fellow men are perishing to day. With all who serve that in word or deed, I must have common lot and be one.

Yours is the first word that I have received from one of the brethren since I left the East, though I have written at least 20 letters to different ones. Until I got yours, I supposed that all my letters must have been misplaced, and others to me have been intercepted.

I do get the Boston Post regularly. My Father is a Custom House, pro-slavery democrat, and sends it.

It is well to know what the Devil is up to. I feel just as you do, about any abuse from that quarter. I should rejoice in it, and as soon think of being angry with the drivelling of one of Pierce's drunken imbeciles here in Kansas.

What I learned of the plans and brutal works of the ruffians while in their hands, will be worth much to the cause — by night lying awake while they sat around the camp-fires and stood guard, and thought the ears of their prisoners were dulled in sleep — They are a pack of mean, sneaking cowards. One hundred of our men with Lane at their head, or with the report that he was there, would have driven a thousand of them howling into the Missouri. I have the confessio of several of them to the most brutal and cowardly butcheries–

A young man who rode with me, was shot dead in the most public street in Leavenworth a few hours after we were taken, and the body lay there for the rest of the day. Another noble hearted man Phillips was hunted like a wolf, and beset at last in his house where he fell, pierced by a dozen balls, fighting to the last – another his brother was shot down, and terribly mutilated, and is probably dead before this. The mangled bodies of many have been found between this and Leavenworth during the last two weeks, and buried by the dragoons who went at the call of the indians to afford *them* the protection, which they have not been permitted to give us.

It is estimated that over 60 families have been turned out of home, – many of them losing their all – in some instances all the males of the family butchered. I found my wife had been suffering the bitterest anguish during the whole time of my absence, hearing no definite word from me, in hourly expectation of an attack on the cabin, for several were burne within 3 miles of her. At one time she had all our effects hid in a ravine, and fled to a neighbor, but returned after a few days, thinking a woman's presence might be some protection to the house.

Note E.

I hoped to have had a comfortable shelter for the Winter but here we are in much worse plight than we were last fall, my house having been sacked of every article of warm clothing or bedding, and the structure more ricketty than ever before, because of my having torn away to make preparations to build. Now I have spent my salary three times over since I first started on this Kansas mission, - spent all that I had or could raise into less than $200 - To be prepared for a Winter any thing like the last, I must borrow or beg -

The former is what I would do, and if Kansas becomes a free State my security will be good, and I shall recover all that I have invested with the exception of my salary. If not, I am again penniless and will begin where I began on leaving Cambridge 11 years since, in debt, which if my life be prolonged I will cancel.

I wrote to a friend proposing a small loan some 6 weeks since, but having no reply, suppose that the letter or the answer has miscarried.

The way in which I have funds transmitted is by a draft sent to S. A. Ranlett, Sec.y Perpetual Insurance Co. St Louis, payable to his order, requesting him to procure certificates of deposite in the Savings Bank, payable to my order, and send to me at Lawrence.

If you can persuade any person or persons to risk from 3 to 5 hundred dollars on such a loan I will esteem it as a great favor in a time of pressing need.

But what is my case to that of hundreds of others who have lost their all. Aid must be raised for them, or there will be sore distress. There are men who have been in arms away from their homes in the hardest service for 3 or 4 weeks repelling the foe who have been threatening us with utter extermination

Some of these return and find in the place of their homes but a heap of ashes and their families racked with terror living on the charity of neighbors. Nearly $400 was entrusted me for relief purposes, when I last left the East, and I am now engaged in disbursing the last quarter of it, which I had hoped to retain to the time of yet more pressing need on the approach of cold weather.

Here, 5. P.M. I am interrupted by an express rider bringing the report that 700 of the enemy are on the march toward Lawrence, and already within 5 miles of the town. to arms! to arms!

Lane and 300 of our men are away to the West No United States troops nearer than Lecompton 12 miles We are likely to have horrible doings before tomorrow morning. I will try to add a P. S. in the morning

Yours as ever

E. Nute.

The force at Franklin 5 miles from Lawrence is at least 2.500 – 400 tents have been counted – and there are others hidden in the "timber".

Note E

Postscript — Monday, Morn. Sept— 15. a little after sunrise, We have had a night of alarms. The enemy came within half a mile of town with their skirmishing parties, and were repulsed by our skirmishers, with loss of several men, none killed on our side. The main body numbering between 2 & 3 thousand are posted about 2 miles from us. The principal part of our forces are away to engage a force of the enemy several hundred strong to the North and West. A messenger was despatched to the governor for U. S. troops, they arrived here about midnight;— 400 dragoons and are now stationed at several points around the town— Just here I hear the sound of firing — a dozen rifle shots, now skirmishing — our company of dragoons moving towards the enemy. 3 hours later, the enemy retreat — I see the governor's carriage entering town — the smoke of burning cabins is rising from several points in the direction of the enemy. The men who were at work for me have just returned from town where they spent the night on guard. One of them was stationed with a squad of about 20 in the walls of our church which have been awaiting the roof for some weeks, all the night. This was the dedication service, *Sacred to Freedom*. Those marauders should be driven howling over the border before this sun sets. I'm off to town.

Monday night. 150 of our men taken prisoners by United States forces, at the West. Two companies of dragoons to be permanently stationed at Lawrence— But the telegraph will give you intelligence to later date—

To the Community of the Revd Theodore Parker.

Dear Friends,

When we organized ourselves into a free religious Community in London, we sent you our Greetings as being aware that we agreed with you in the fundamental principles of religious life and culture. We have worked now three years, and we have had many hard struggles, and trials, but we are able to point to results, which may secure us the confidence of our brethren, and give us a right to ask the assistance of our elder sister Community in Boston for procuring a convenient place of worship. When we had our first Edification or Divine service in January 1853 we were not more than about 15 in number, and being unable to procure a Chapel for our Sunday meetings, we assembled in the private house of our preacher, Johannes Ronge, during the first 6 months.

The Community increased the first quarter, so that we could make the arrangement with our Speaker, to take larger premises, with spacious rooms for our Sunday Meetings, as we could pay one portion of the rent.

In August 1853 we commenced our Sunday Meetings a 32 Tavistock Place: the Community increased more and we took the resolution to establish a School, and acted according to our principles. This has been carried out in Ma 1854, when Mr and Mrs Ronge, continued at that house their "Kinder Garten," of which they had formed the firs at Hampstead in 1851.

In the year 1854 a School Exhibition took place in Saint Martin's Hall, and we sent some specimens of the labors of our children to the Exhibition, which called forth the attention of the

We were invited to give an illustration of the new system of Infant training publicly, and this made it more known. A college was then established to train Ladies in the system, and the Work which appeared under the title "Practical Guide to the English Kinder Garten" by Johannes and B. Ronge won us the attention of the and of such men as Charles Dickens, who recommended it warmly in the "Household Words". The Privy Council has this year placed it in the list of works, issued annually.

The Parliamentary Report of 1855 states, that this system forms a new era in Infant Education. Since, many such Infant schools have been formed and in hundreds of families our principles of Education laid down in the above mentioned book, are adopted and carried out. Even in the distant Colonies of England they have found their way. Every Tuesday we have public inspection when a short address and explanation of the new principle of Education is given and we see sometimes in our Meeting Room men and women of different Classes of Society and of various countries, so, that it is indeed a school for promoting Humanity.

In 1855 we established a higher school and although we opened this school only with four children, and having scarcely any other capital except our love to the cause, we had at the first anniversary fifty children in spite of the calumnies of the priesthood. Since May last year we published an Educational Paper and since July a Journal for the Community to promote our principles and the cooperation and confederacy of all free religious Communities. Having such a large field for seed and action, we consider it our duty to procure a convenient place of worship for our present Rooms are only small and more private. However to such a work our means are not sufficient, especially as we have still to sacrifice much for the propagation of the new Schools, which as we are convinced will help to open the path for a national Education, being based upon the principles of co-operation at home and Scho it is for that we look out for the helping hand of our Sister Community to procure a convenient place of worship. We have read with admiration of your perseverance and courage in your struggles, and we are therefore sure that you will feel with us and comprehend wha it means when we tell you, that we have had many a battle to fight, that the members of the Committee have had often sleepless nights in order to secure their young plant for Humanity. Also, you have not had at first a convenient place of worship, and you will understand our ardent desire to procure one. Our antagonists are wealthy and powerful, and England is a country where wealth has a great weight, and though many priests of the old churches are obliged to come to us to learn our school system, they nevertheless look haughtily down from their pulpits on our small and yet private place of worship. We do not want great sums at

Ronge J &c

commencement as a building Society is willing to begin if we can procure a sum of about £200. We will be always ready to serve you if you need our help in any way.
We inclose a copy of the "Practical Guide" for your Library

Johannes Ronge } Presiding
R. A. Duncan } Members.

London Humanistic Association
32 Tavistock Place, Tavistock Square
4th March 1855

To the
Revd Theodore Parker.
&c &c &c
Boston.

We have heard, dear Brother, of the great honour that has been conferred upon you by the American Government, by which you have been arrested, and held up to the gaze of admiring humanity, as the representative of Him who said "call no man master" — who preached liberty to the captive, and the opening of the prison doors to those that were bound; and of even a greater than he, who in the hearts of the people of all nations and tongues, with a still but distinct voice exclaims, — might must give way to right.
We feel ashamed that our race should so far disgrace itself as to be guilty of so black a deed; but we have a tangible assurance that humanity's heavenly lamp still burns, spite of all the efforts of mammon to extin-

quish it: and that through you the struggling sons of freedom, live where they may, can plead the cause of Afric's injured race, and assert the unalienable rights of every being bearing the form of man, whatever be his language, his religion, his country or his colour.

We sincerely trust that on the day of trial you will plead your own cause. We look forward to it as one of the most important of historical events.

We need not say, fear not the fine – we know that fear forms no Constituent in your character: we need not say fear not the dungeon, – we feel assured that the darkest dungeon in the Universe, would be illumined by the light that dwelleth in you.

Let us know the precise time when you are summoned to the bar, that we may meet with our friends on that day, as a day with which a new page for liberty must be written, to breathe the same Spirit with you and express in audible sounds our inward yearnings for the liberty of man, whether bound in iron or golden chains, or whether confined in dungeons material or Spiritual.

We are of opinion that the whites in America and England though proud of their imagined freedom, are morally as black if not blacker than their disenm brethren of the Afric race; and that they never will be free until they adopt a new system of education – education from within: to this end we are all laboring heart and soul.

Ronge J &c

On behalf of the Humanistic Association.

Johannes Ronge. Chairman
Bertha Ronge
name illegible
R. A. Duncan
name illegible
J. Vrettinghoff

From Edward L. Pierce Esq.

Boston 9th Feb. 1858.
26. Old State House.

Rev. Theo. Parker.

Dear Sir.

Herewith I send you the pamphlet you requested in the two different forms in which it was issued together with a notice from a Chicago German Paper. I send you also an article on the Ballot written a few years ago, when I was in the Law School, which has been republished in London in pamphlet form, and noticed in parliament.

As to the Anti K. N. letter, let me add a word. It takes low ground. No matter if every foreigner to all time should vote against my opinions or my party; tha is no reason I should exclude him from the electoral body. Whether a man shall be a freeman or a slave, whether he shall be an elector or a non-elector is not to be determined by the conformity of his views with those of any man or of any set of men. If then the foreigners are always to be Democrats it is no reason why they should be disfranchised. The Letter was however written to meet a special exigency. There was no time to instruct men in fundamental principles, and if there had been, the instruction should come from a source of authority. The people of Massachusetts think that me are not entitled to any rights or privileges, unless they are cut out on the Yankee model, and think and act as Yankees do. With this view the letter was written. It succeeded better than if it had taken broader and higher ground. I have never felt so much satisfaction as when I have been told that it was an efficient agent in defeating the proscriptive measure.

The facts and arguments of the letter have been approved by Gov. Chase, Sumner, Wilson, and especially by Francis P. Blair. Senior— also by those eminent German advocates of Freedom, Charles Reemelin and Frederic Hecker. They have been endorsed by the New York *Evening Post*, Chicago *Tribune*, Quincy (Ill) *Whig* and the Cleveland *Leader*, which republished the article in full.

There are one or two pertinent facts which have come to my notice since the letter was written. The   , probably the ablest German paper in the U.S. was I am informed, the earliest herald of Emancipation in Missouri. The most eloquent articles in behalf of Emancipation, which have appeared in the Missouri Democrat, were written by an *Irish Catholic*, by the name of Foy. This last fact is stated on the authority of Wm S. Thayer of the N.Y. Evening Post to whom Mr Bryant communicated it. I am told that in Missouri, the anti-slavery counties, and those where there are the fewest slaves, have the largest foreign population. So far as I have examined Mr Gratz Brown's tables of the slave population, I should judge this to be the case. One of the heroes of Freedom in the Kansas struggle was the Dutch Charley, who died covered with the wounds of

Border Ruffians. Another fact. About three years ago I was at Lexington Ky. and met Richard Pindall, who was during the Emancipation Movement one of its foremost men. You will recollect that to him Mr Clay addressed his emancipation letter. Mr Pindall was disconsolate. Indeed he had then (in 1854) abandoned all efforts. I asked him if he saw any hope for the cause anywhere in that State. He said he had only one hope, and that was this. The Germans were moving in to the northern counties of the State, where slave property was unsafe, and buying out the present owners. As this process went on and they advanced further towards the interior, slave property in the interior would become unsafe, till in the end, it would become so unsafe through the greater portion of the State that the way would thus be gradually prepared for its abolition.

Still other facts come to mind which are worth attention. A year ago there was a special election in Cincinnati for a member of the legislature. It was for several reasons an exciting contest. The Germans almost to a man and some thousands strong voted for the Republican candidate, and he was elected.

Two years before the Administration had carried the city by five thousand majority. This is owing to the wise and conciliatory policy of Gov. Chase, that great and good man. In the Senate of United States, he has himself stated that the Germans of Ohio are with us.

In the presidential election of 1856, a German

Republican was killed in Chicago by an Irishman. On a wintry, snowy day, I saw him borne to his grave by a procession of some two thousand Germans who had stood by our cause on that memorable day which for the first time in our history discovered that there was a North, even if not yet united. When I witnessed that scene and saw demonstrated that devotion to Freedom which these men had borne from their fatherland, I said to myself "would that every bigot in Mass. could see the same."

And yet not only Gardner, but Wilson, Burlingame, and Banks join in the hue and cry against foreigners. Banks has said that with only a few exceptions they voted for Buchanan. If he is any Statesman, he ought to know better.

I am surprised that I have written so long a letter, and close abruptly.

Yours truly.
Edward L. Pierce.

From Anthony Burns. Oberlin. Ohio.

Oberlin Ohio Jany 13th 1856

Dear Mr Parker,

Sir, it is with much pleasure that I am now call upon to take my pen in hand to write you a few linds. Which I truly hope will find you and family at this time enjoying the blessings and hapness of the lord, and all the brothering and freinds. Sir I spose that you think that I hath forgotten you, an your love and kindness towards me in the time of truble but thanks be to the lord I hath not and shall not untell my lateest breath. I still continue to praise the in the name of the lord our god Dear Mr parke I would have writen you a letter long before this but a you know that my learning or Education was Very ba it is for this cause that I did not, but I hope you wil not think heard of this but having made some progress in this my Sturdays I now availe my Self of the opportunety of writen you a few linds hopeing tha they will be excepted of by you I am hear in oberlin trying to do the best I can hopeing that through Christ my lord and the assistence of you all my freind I shall be able to obtain an Education for the purpose of preaching Gospel oh that I had the manne and power of Speach which you now obtain me think that much good might be did in the name of the lord. When I look at the number of heathern nations where I might at some day do a great deal of good it makes me beg for healp. When I would not therefour for in this case I aske your ade and the ade of all my friends in the name of God our father.

Very respectfully yours.

Anthony Burns.

pleas write me as soon as you receive this.

Oberlin Ohio Feby 3. 1856.

Dear Mr Parker

Sir it is with much pleasure that I again take the opportunity to acknowledge the receipt of your kind letter which was highly gratifyinge to me I was Glad to read the words fellen from your mouth it put me much in minde of the time when I was in the court house in the time of great truble and I know that the field is large in South where many fears to go but who knows but what the Lord is a going to make of me a moses in leading his people out of bondage I believe that he hath a greater work for me than many may think and it is for this cause I beg your prayers and your ade that the sooner I get in to the field the better for the harvest is truly ripe and the labors as you say is few in the South fields and please give my best respects to Mr Phillips and to all of my friends the people hear wants greatly to know who is my friends but I know of nothers greater than you two therefour I look to you as my friends will you please to pray for me that I may hold out faithfully to End

Very respectfully, Yours Anthony Burns.

write soon.

Noyes G. F.

From, The members of "the First Independent Society of New York city" to Rev. Theodore Parker.

Dear Sir,

By a formal vote taken on Sunday last in the course of the public exercises of this Society, I was deputed, as its Pastor, to express to you our sincere sympathy with you in your illness, the deep interest with which we await and receive intelligence as to your health, and our earnest hopes that the dear Father will yet restore you to full health and vigor. This is the first formal act of the Society since its organization, which took place on the Sunday evening previous. Standing, as we do, upon the same free platform you have so long occupied, looking to you as the Pioneer and Apostle of a Free Theology in this country, deeply indebted to you for a teaching peculiar and precious, and a fresh impulse towards true and simple Christianity, we have desired, as soon as organized, to acknowledge and express our obligations.

Our words are not of *commiseration*. A man to whom the Good God has given permission to do so much for the helping of his fellows, is no subject, be he sick or well, for commiseration of ours. Nay, rather, as we look upon your Past of struggle, your Present of victory, your Future of reward, we can utter words of *congratulation* only. We congratulate you on the great work already accomplished. We congratulate you upon the consciousness, which must be joy and peace to you soul, that through good report and evil report, amid misconception, misrepresentation and abuse, you have stood fast by the Truth, and by God. Long may you live to witness the fruits of your labors in the spread of Free Thought and vital Religion, and in the gradual diffusion of that American Gospel which translates Christianity into actual every day life, glad tidings indeed of great joy to the poor, the ignorant, the enslaved.

This little vine of our planting is naturally a plant of slow growth, but we think it will live, and hope it will bear good fruit. In the beginning we had expected that *your* strong hand might busy itself about its roots; that *your* experience might teach us how to plant it, so that the sunshine of Truth, and the dew and rain of God's blessing might best reach it and make it grow. Deprived of this help and counsel, we have set it down here by the wayside, with some doubting, but more faith, and even now the sap has begun to mount in tidal waves through trunk and bough and tendril, and here and there we see a few blossoms of promise, giving us new strength and courage and hope.

It must rejoice you to see how the world of Theology and Reform is thrilling with the ideas you have labored to disseminate. Of course the children of expediency are still trying to piece up the old crutches, but the majority, the young men especially, are standing up every day, straighter and stronger, with that strength which leans upon God. How our American Theology has grown these last twenty years! The retrospect must be to you like a perpetual benediction.

That our loving Father may soon bring you back in health and Strength to a country needing so much your strong words of help and encouragement on the one hand, of rebuke and protest on the other, is our earnest hope and prayer.

For the 1st Independent Society,
Geo. F. Noyes.

New York 6th Nov. 1859.

Noyes G. F.

From Rev. Geo. F. Noyes. New York.

New York Nov. 7 1859

Rev. Theodore Parker,

My dear Sir,

If I had thought any word of sympathy from me could be of value to you, that word would long since have sped whither my feelings have gone many a time and oft during these your sick days. I am one of the large number of your friends here of whose sympathy you are hardly aware, and it may not be unpleasant to you to know how often we think and speak of you.

I have come to New York led by the Spirit, and following your Star in the East. of course it has been a season of a good deal of anxiety— That God was on our side, I have never doubted, but would *he* accept such feeble instruments to do His will? But this was *the next thing* for me to do, so I resigned at Chicago, and without consulting any one here, came on, and with Longfellow's sympathy went to work. I have preached to 18 persons, and once to 23, in our pleasant Chapel which seats between 5 and 600.

But things look brighter now, I find already strong and earnest friends and helpers, men and women, and we begin to feel strong. Over 200 were present at the Sunday evening exercises, in which the address to you was voted.— And we *grow*, and of course

Noyes G. F.

with growth is hope and courage. May it be our privilege to hear your words of sympathy and counsel, upon your return. I had fully expected that you would have come on and initiated the movement for me; it would have given us a start and position at once.

We have not become important enough to be much attacked as yet, but last weeks' Register stung me a little with an entirely garbled and malicious account of one of our conferences, which had hardly truth enough in it to hold it together — It stung me mainly through the hearts of my friends in New England, old Unitarians, and subscribers to the Register, already sufficiently troubled by my heresy — If these *religious* papers would only be *true*!

But all this is to be expected, and my friends must bear a part of the burden I would willingly, gladly spare them —

The cause looks most encouragingly — I could fill twelve Free-church pulpits in 30 days with young men of talent and power, who would prefer a bare subsistence there, to salary and even a partial slavery

Dr Bellows' sermon is hardly a sortie, certainly not a movement of any part of the main body of Liberals. They appeal from Dr Bellows *now* to Dr Bellows next month or next year, when he will change his tune.

Sincerely hoping that it may be our privilege to hear you in Hope Chapel, when a long rest and the climate of Italy have done their good work upon you.

I am, Yours very sincerely — Geo F. Noyes.

[illegible]